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THE PSALMS EXPLAINED

FOR

PRIESTS and STUDENTS

WITH INTRODUCTIONS, PARAPHRASES AND NOTES

By

THE REV. CHARLES J. CALLAN, O.P.

AND

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WITH A PREFACE

By

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Member of the Pontifical Biblical Commission, Consultor of the Congregation on Oriental Affairs

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PREFACE

Rev. Charles J. Callan, O.P.
Rev. John A. McHugh, O.P.

Reverend Fathers:

I have read with much interest your Commentary on the Psalms. Kindly accept my sincere congratulations that you have been able to bring to completion this work which I know you have had in mind for many years. It will be of very great service to your brethren of the clergy, and this is the one end you have had in view.

The qualities which characterize all your works are found in a high degree in this present one, *viz.,* clearness of style and presentation, sound information without vain display, and a practical aim, inspired above all by your enlightened and apostolic zeal. Whether you are engaged in translating some standard work, or whether you are publishing sermon matter for preachers, or preparing courses of Moral Theology, or Biblical Commentaries, or even books of devotion, there is always manifest in your writings the apostolate of doctrine, which you have exercised now these many years without interruption through your teaching in the Catholic Foreign Mission Seminary at Maryknoll, as well as through the monthly publication of *The Homiletic and Pastoral Review.* Apostles of *truth,* measuring up to the very ideal of our saintly Founder and beloved Order, you are servants of Truth with a zeal that is generous and surely edifying.

Doubtless, the greater part of your readers are not aware of the handicaps as regards health under which you have labored unremittingly. But this very fact, that you have had much to suffer physically, renders your labor all the more meritorious.

I have had occasion more than once to consult your Commentaries on the Epistles of St. Paul, and there each time I have found an erudition at once exact and abundant, which however does not always arrest the attention, so perfectly clear and simple is the treatment. This quality you yourselves have expressed when, in speaking of the character of your present work, you say: "Instead of burdening and confusing the mind of the student and reader with things purely academic or curious, they (the authors) have tried to give everywhere in the work that follows only what seems best and most certain."

May your readers profit much by your work, which is also your wish, so that the Psalms, which they recite every day, shall not remain on their lips only, but shall penetrate to their very hearts! St. Thomas says that the Epistles of St. Paul and the Psalms of David are the parts of Scripture most frequently used by the Church, because they contain all of theology and every form of prayer.

Congratulating you once more, Reverend Fathers, I beg you kindly to accept my fraternal and sincere good wishes in St. Dominic.

(Signed) Fr. J. M. Vosté, O.P., S.S.D.,
Member of the Pontificial Biblical Commission
and Consultor of the Congregation on Oriental
Affairs.

Collegio Pontificio Internazionale,
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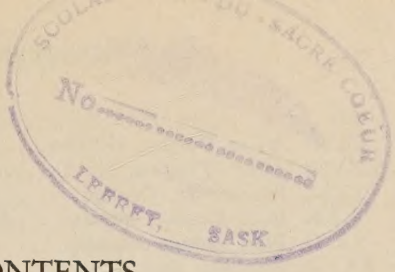

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THE PSALMS EXPLAINED
FOR
PRIESTS AND STUDENTS

GENERAL INTRODUCTION

Let it be observed from the outset that the purpose of this work is to give to English-speaking priests and students all that seems really necessary and desirable, outside of the class-room and the professional chair, for a *practically* thorough understanding and appreciation of the Psalms; or at least to enable priests and students, and all others who may use these inspired poems, to perceive more readily something of their rich and varied meaning, their surpassing beauty and enduring wisdom, their endless application to every phase and condition of the spiritual life of all men for all time. Purely academic questions and technical discussions, therefore, especially about disputed points and matters of little or no useful importance, have been omitted from this General Introduction and from the Special Introductions to and the Notes on the individual Psalms that follow, those speculative problems and less directly pertinent matters being left to the professor in the lecture room and to writers of more exhaustive commentaries. Accordingly, we shall here try to be brief and to the point.

1. The Position of the Psalter in the Canon.

The Psalter, or Book of Psalms, belongs to the third division of the Hebrew Old Testament, called the *Writings* or

Hagiographa. From very early times the Jewish Church arranged the canonical Books of the Hebrew Bible as follows: (a) *the Law,* that is, the five Books of Moses; (b) *the Prophets,* embracing Joshue, Judges, Samuel, Kings, Isaias, Jeremias, Ezechiel, and the twelve minor Prophets; (c) the *Writings* or *Hagiographa,* which included Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Esdras-Nehemias, and the two books of Paralipomenon (Chronicles).

In the time of our Lord the Psalms apparently occupied the first place among the Writings and gave the name to that group of Books, as we gather from Luke, xxiv. 44; and this order has been retained in all printed Hebrew Bibles and in the majority of Hebrew manuscripts of the Bible. There is, however, no certain tradition as to the exact position of the Psalms among the Writings, and in the versions of the Old Testament the Writings themselves frequently change places with the prophetical books. Thus, in the Septuagint (LXX) and Latin Vulgate the Writings are put before the books called the *Prophets;* and, whereas the Psalms are the first of the Writings in the LXX as found in the Vatican manuscript (B), they follow Job in the Vulgate.

2. Name and Number of the Psalms.

The word *psalm* means a *song* to be sung to a musical accompaniment. The term is from the Greek ψαλμός, which is a fairly accurate rendering of the Hebrew word *mizmor* (signifying *melody*). At an early date the Book of Psalms was called by the Jews *Tehillim* (*Praises*) or *Sepher Tehillim* (*Book of Praises*). St. Jerome calls it *Sephar Thallim,* which he renders in Latin by *Volumen hymnorum.* In the LXX or Greek Bible the book was known by the title Ψαλμοί (*Psalms*) or Ψαλτήριον (*Psalter*). Following the Greek text, the Latin Vul-

gate has *Psalmi, Liber psalmorum.* The official title given the Book of Psalms by the Council of Trent was *Psalterium Davidicum centum quinquaginta psalmorum* (Sess. IV, Decretum de Can. Script.).

There are 150 canonical Psalms, which, however, have not the same numbering throughout in the Hebrew and Greek texts of the Psalter. The Latin Vulgate follows the Greek numbering, which is also reflected in our English Douay Version. The Protestant Authorized and Revised Versions follow the numbering of the Hebrew Psalter. The relations, therefore, of the Greek and Hebrew Psalters are as follows:

	Psalms			Psalms
Greek,	1–8	=	Hebrew,	1–8
Greek,	9	=	Hebrew,	9–10
Greek,	10–112	=	Hebrew,	11–113
Greek,	113	=	Hebrew,	114–115
Greek,	114–115	=	Hebrew,	116
Greek,	116–145	=	Hebrew,	117–146
Greek,	146–147	=	Hebrew,	147
Greek,	148–150	=	Hebrew,	148–150

Hereafter in this work *Roman* numbers indicate the Psalms as they are found in the Greek (LXX), Latin (Vulg.), and Douay Versions; while *Arabic* numerals in brackets stand for the Psalms as they are in the Hebrew or Massoretic text and in the Authorized and Revised (R. V.) Versions.

3. Division of the Psalter.

The Jews divided the Psalter into five Books, the first four of which are terminated with a similar doxology ending, *Fiat, fiat.* Psalm CL is a grand doxology which terminates the fifth Book and brings the whole Psalter to a fitting close. It is

disputed whether or not the fourth doxology is a part of Psalm CV. The division of the books is as follows:

Book I embraces Psalms I–LX (1–41),
Book II embraces Psalms XLI–LXXI (42–72),
Book III embraces Psalms LXXII–LXXXVIII (73–89),
Book IV embraces Psalms LXXXIX–CV (90–106),
Book V embraces Psalms CVI–CL (107–150).

According to Jewish tradition, the Psalter was divided into five Books in order to correspond to the five Books of the Law of Moses; but it is far more likely that this division was due to the fact that separate collections of Psalms were made by different editors at different times, and that these various collections were eventually put together. This latter opinion receives special support: (a) from the repetition of certain Psalms in different Books—for example, Psalm XIII of Book I is repeated in Book II as Psalm LII, Psalm XXXIX. 14 sqq., appears as Psalm LXIX in Book II, Psalm CVII in Book V is a combination of Psalms LVI. 8–12, and LIX. 7–14, of Book II; (b) from the conclusion of Psalm LXXI—"Finished are the prayers (or praises) of David"—which indicates a lack of knowledge on the part of the editor regarding the Psalms attributed to David in Books III–V; (c) from distinct groups of similar Psalms, such as the Gradual Psalms (CXIX–CXXXIII), the Asaphite Psalms (XLIX, LXXII–LXXXII), the Korahite Psalms (XLI–XLVIII, LXXXIII–LXXXVIII), etc.; (d) from the incorporation in different Books of certain Psalms which do not belong to any group.

Besides the division of the Psalms into Books, which shows the growth and formation of the Psalter, there are other divisions or classifications which help us to understand the Psalms themselves. Thus, from a literary point of view we may classify the Psalms as follows: (a) *Hymns,* the chief purpose of which is to sing the praises of God and celebrate His glory (*e.g.,*

Psalms VIII, XVIII, XXIII, XXVIII, etc.); (b) *Prayer Psalms,* either of petition or thanksgiving (*e.g.,* Psalms XIX, XXVI, XXIX, XLIII, LXXXIV, etc.); (c) *Religious Lyrics,* in which the Psalmist pours out his soul to God in adoration, or joy, or reverent reflection (*e.g.,* Psalms LI, LXXXIII, XC, CXXI, etc.); (d) *Liturgical Psalms,* which were written for or adapted to the needs of Jewish feasts and services (*e.g.,* Psalms LXVI, CIV, CXVII, CXXXIII–CXXXV, CXLVIII–CL); (e) *Alphabetical* or *Acrostic Psalms,* in which each verse or group of verses begins with consecutive letters of the Hebrew alphabet (*e.g.,* Psalms IX, XXIV, XXXIII, XXXVI, CX, CXI, CXVIII, CXLIV). This last division is artificial rather than literary, and is intended, perhaps, to aid the memory.

From the viewpoint of their content or subject-matter, we can here enumerate only the principal groups into which the Psalms may be divided, so numerous and varied are the themes they treat. Thus, we have: (a) *Nature Psalms,* which extol the power and majesty of God as revealed in the physical world (*e.g.,* Psalms VIII, XVIII, XXVIII, etc.); (b) *Historical Psalms,* which, dealing with past events in Israel's history, are intended as a means of warning or inspiration to the people (*e.g.,* Psalms XLV, LXXVII, CIV–CVI, CXIII, CXXXIV, etc.); (c) *Didactic Psalms,* which afford moral teaching and religious counsel regarding various subjects and problems of life (*e.g.,* Psalms XXXVI, XLVIII, XLIX, LXXII, etc.); (d) *Messianic Psalms,* which treat of the Messiah as King, of His universal rule, His priesthood, His sufferings, His glorification, etc., either *directly* (as in Psalms II, XXI, XLIV, LXXI, CIX, etc.) or *indirectly* (as when they refer immediately to some person, like David or Solomon, but who is a type of the Messiah); (e) *Passion Psalms,* which portray the sorrows and sufferings of the afflicted Messiah (*e.g.,* Psalms XXI, XLV, LXVIII, CVIII, etc.); (f) *Imprecatory Psalms,* which contain curses upon the enemies of God and of God's people (*e.g.,*

Psalms XXXIV, LI, LIII–LVIII, LXIII, LXVII, etc.; see Introduction to Psalm XXXIV); (g) *Penitential Psalms,* which express sentiments of sorrow and contrition for sin (*e.g.,* Psalms VI, XXXI, XXXVII, L, CI, CXXIX, CXLII, and many more).

4. The Titles of the Psalms.

In the Hebrew Psalter all the Psalms have titles save thirty-nine, and in the Græco-Latin Psalter only Psalms I and II are without title. These superscriptions or titles differ widely as to length and character, and those of the Hebrew text often disagree with the titles in the versions, the Greek, Latin, Syriac or Peshitta, the Targum and the Greek translations of Aquila, Symmachus and Theodotion. Even the titles of the LXX and Vulgate are not always the same. Many titles are so obscure that their meaning can only be conjectured; but as a rule psalm titles indicate one or more of the following: (A) authorship of the Psalm; (B) historical occasion of the Psalm; (C) musical setting or liturgical use of the Psalm; (D) the kind of poem to which the Psalm belongs.

A. According to the testimony of the titles more than half the Psalms should be assigned to David as author, and there is no valid reason for rejecting the authority of this testimony, because (a) the titles are all very ancient, being so old that their traditional meaning was often unknown or uncertain to the translators of the Hebrew Psalter into Greek (LXX) in the third century B.C.; (b) Jewish and Christian tradition has always understood David to be the author of those Psalms whose titles indicate him as their author; (c) the Old Testament, apart from the Psalter, affords abundant evidence as to David's skill as a musician and a poet; it shows him to have been a king, a leader of armies, a diplomat, and a man whose strong and complex character fitted him to produce the Psalms ascribed to him; (d) our Lord and the Apostolic Church re-

ferred to David as the author of certain Psalms, thus accepting the traditional authority which the titles of those Psalms reflected.

Besides seventy-three Psalms in the Massoretic text and fourteen more in the LXX and Vulgate which bear the name of David, there are many more whose titles give us other proper names. Thus, for example, we find *Moses* in Psalm LXXXIX; *Solomon* in Psalms LXXI and CXXVI; *Sons of Korah* (Core) in Psalms XLI–XLVIII, LXXXIII, LXXXIV; *Asaph* in Psalms XLIX, LXXII–LXXXII; *Heman* in Psalm LXXXVII; *Ethan* in Psalm LXXXVIII; etc.

B. The historical occasion is indicated in the titles of thirteen Davidic Psalms, of which Psalms VII, XXXIII, LI, LIII, LV, LVI, LVIII, CXLI refer to the period of David's persecution by Saul; Psalm XVII, to the climax of his reign; Psalm L, to his fall and repentance; Psalm LIX, to the Syro-Ammonite war; Psalms III and LXII, to his flight from Absalom.

C. Especially obscure are the titles that refer to the musical setting of a Psalm. Thus, for example, we find prefixed to fifty-seven Psalms the Hebrew expression: *lamenasseah* (LXX: εἰς τὸ τέλος; Vulg.: *in finem*), which most probably means: "For the choir-master." It seems to have designated an official collection of songs in charge of the chief singer. Other terms refer to the kind of musical instrument to be used in producing the Psalm; some indicate the character or pitch of the music; still others, by referring to the first words of some well-known song, show the melody to which the Psalm was to be sung.

The Hebrew word *selah* is also a musical term, and, though it does not occur in the titles of the Psalms, it is found seventy-one times in the Hebrew Psalter, nearly always at the divisions of a Psalm, as an interlude before the introduction of some new thought. Its meaning is very uncertain. The word does not appear in the Vulgate.

The liturgical use of Psalms is indicated by a number of titles—such as "The song of the steps" in Psalms CXIX–CXXXIII, "To bring to remembrance" in Psalms XXXVII and LXIX, "A song for the Dedication of the House" in Psalm XXIX, "For the last day of the Feast of Tabernacles" in Psalm XXVIII, etc.

D. Not a few titles indicate the poetic characteristics of a Psalm. Thus, the term *Mizmor* (rendered *psalm*) is found in the titles of fifty-seven Psalms, and means a song to be sung to the accompaniment of instrumental music. *Shir* (a *song*) occurs in thirty psalm titles, and is applied to both sacred and profane songs. In thirteen titles we find *Maskel,* which most probably means a *skilful song,* or a *meditation.* Six titles have *Micktam,* which is thought most likely to mean a *golden psalm,* artistic in form and precious in meaning. Psalm VII has *Shiggayon,* which is derived from a verb that means *to wander,* and seems, therefore, to mean a dithyrambic ode with a wild, wandering rhythm. *Tephillah* (a *prayer*) is the title to five Psalms. *Tehillah* (a *praise*) is the title of only one Psalm (CXLIV).

From the foregoing it is sufficiently clear that the titles of the Psalms are of very great value in helping us to determine the authors, collections, historical occasions, musical settings, and liturgical uses of the Psalms. If they were not written by the authors of the Psalms, they at least represent a very venerable Jewish tradition, older than the Septuagint (cfr. Decision of the Biblical Commission, May 1, 1910). They are not, however, given as a part of the Psalms in the Breviary Office, and it is not certain that they are to be regarded as belonging to the inspired Scriptures. On this last point Dr. T. E. Bird in his recent and excellent "Commentary On The Psalms" (vol. I, p. 24) terminates his survey of the question by saying: "It is the Psalms, therefore, that are inspired and not the superscriptions attached to them." Still, it must be

admitted that the older Catholic authorities, as a rule, believed the psalm titles to be a part of the inspired Word of God. In the work that follows here we have left them in their Vulgate dress, referring all further discussion as to their meaning and importance to the professor in the lecture room, or to the articles on "Psalms" and "Psalm-Titles" in *The Catholic Encyclopedia,* Vigouroux's *Dictionnaire de la Bible,* Hasting's *Dictionary of the Bible,* to the *Titles of The Psalms, Their Nature and Meaning Explained* by J. W. Thirtle (New York, 1905), and to the other works on the Psalms cited at the end of this General Introduction.

5. The Authorship and Canonicity of the Psalms.

Both Jewish tradition and Patristic and medieval theological authority disagree as to the authorship of the Psalms—whether, namely, they were written all by David or by David and several other authors; but from what has been said above on the titles of the Psalms we are warranted in concluding that David was the principal author of the Psalter. The Church has come to no definite decision as to the exact extent of Davidic authorship in the Psalms, but a Decree of the Biblical Commission of May 1, 1910, makes clear the following points: (a) it is not necessary to maintain that David was the sole author of the Psalms; (b) it cannot be prudently denied that David was the principal author of the Psalms; (c) especially it cannot be denied that David was the author of those Psalms, which either in the Old or in the New Testament are cited under his name (such as Psalms II, XV, XVII, XXXI, LXVIII, CIX). In formulating this Decree the Commission has been influenced, as it says, by the following considerations: (a) the not infrequent testimonies of Sacred Scripture to David's natural skill, enlightened by a special gift of the Holy Spirit, for the writing of religious songs; (b) the institutions founded by him for

the liturgical singing of Psalms; (c) the attribution to him of Psalms in the Old and New Testaments and in the titles fixed from antiquity to the Psalms; (d) the consensus of opinion among the Jews, the Fathers, and the Doctors of the Church.

Besides David, the psalm titles mention as authors Asaph (Pss. XLIX, LXXII–LXXXII), the Sons of Korah (Pss. XLI–XLVIII, LXXXIII, LXXXIV, LXXXVI, LXXXVII), Moses (Ps. LXXXIX), Solomon (Pss. LXXI, CXXVI), and Ethan (Ps. LXXXVIII).

All Christians admit the canonicity of our one hundred and fifty Psalms, and all reject Psalm CLI of the Septuagint as a later and spurious addition to the Psalter.

6. The Date and Text of the Psalter.

Modern non-Catholic criticism places the composition of nearly all the Psalms after the Babylonian exile (*i.e.,* after 536 B.C.). Critics who hold this view claim to be guided by internal evidence alone, and for their argumentation they take for granted especially two assumptions that are not at all established beyond dispute: (a) that our Massoretic text is the original diction of the Psalms, and (b) that the Graf-Wellhausen explanation of the composition of the Hexateuch is certain (see Dr. Bird's, "Commentary on the Psalms," I, 39 sqq.).

The best Catholic critics maintain that the great majority, if not all, of the Psalms were written between the time of David (about 1000 B.C.) and some date not quite certain following the exile in Babylon. We are not forbidden to bring this latter date down as far as the Machabean era (167 B.C.) for a few Psalms, though there is no convincing proof that any of the Psalms are Machabean. Certainly, the larger part of the Psalter belongs to the earlier period, as both internal

and external evidence proves. But we may freely admit that, saving their inspiration, the Psalms have undergone successive redactions throughout their long history—that some of them have been split up, or joined together, or otherwise slightly changed in order to adapt them to liturgical and other purposes and better fit them to historical circumstances, and that the original text has to some extent inevitably suffered at the hands of copyists and editors.

It may be admitted as practically certain that Hebrew was the original language of the Psalms, but it is inevitable that a great many minor differences must exist between the Massoretic text of the Psalms as we have it to-day and the original Hebrew in which they were first set down. These differences would be due to the following circumstances:

(a) During the Babylonian captivity the Jews learned the Aramaic language, which was much different from their own Hebrew and was written in the Aramaic or square script, instead of the old Canaanite or Phœnician script in which all their other Scriptures had been written. The result was that they so forgot their original language and method of writing that after the exile, during the time of Nehemias (about 440 B.C.), it was found necessary to transcribe the Scriptures into the Aramaic or square alphabet, and to make Aramaic translations or paraphrases of them for the use of the people in the synagogue services. Now, it is humanly impossible that scribes could have made this elaborate transcription from one alphabet to another without mistakes, especially since there are many letters in both scripts which it is hard to distinguish.

(b) As both the old Canaanite and the Aramaic alphabets consisted of consonants only, no one could read the original Hebrew text who was not familiar with its traditional interpretation. Vowel-points, such as we have in the present Massoretic text, were added only about the sixth or seventh century of our era by the Massoretes; and even these sincere scholars,

who did their best to discover and hand down the best traditional reading of the Hebrew text of their time, were after all fallible men and doubtless made many mistakes.

(c) The early Hebrew text was written without any distinction or separation of words or sentences.

These considerations will help us to understand the lack of uniformity in the textual tradition of the Hebrew Psalter in pre-Christian times, the necessity of the work of the Massoretes begun in the second century of our era to produce a critical and fixed text of the Hebrew Bible, and the differences that exist between the Massoretic text and the Septuagint translation of the Psalms. And yet, while the Septuagint translators followed a traditional reading of the Hebrew different from that adopted by the Massoretes, and while the oldest Massoretic manuscript we have does not go back beyond the ninth century of our era, there is no considerable difference between the reading of the Hebrew adopted by the Massoretes as it has come down to us and the Hebrew texts used by St. Jerome, Aquila, Origen and the Targum. Thus, we can say that our existing Massoretic text of the Psalter is practically the same as the Hebrew text of the Psalms that was current in the second century after Christ.

7. Versions of the Psalter.

(a) *The Targum.*—As said above, after the return of the Jewish captives from Babylon (about 536 B.C.) Hebrew gradually ceased to be a spoken language in Palestine, though it continued to be used by the scholars and scribes; about 400 B.C., the common people generally could no longer read or understand it. Hence, at the regular reading of the Scriptures in the Synagogue it became necessary to have, at first, Aramaic interpreters to explain to the worshippers what was read in Hebrew, and later Aramaic translations or paraphrases

of the Scriptures themselves (called *targumim*). This was the origin of the *Targum* or Aramaic Version of the Old Testament. It is rather a paraphrase than a translation.

(b) *The Septuagint.*—As the Targum became necessary after the exile for Aramaic-speaking Jews in Palestine, so at a little later date (towards the end of the fourth century B.C.), when through the conquests of Alexander the Great Greek had become the popular tongue in the Hellenistic world, it was found needful to provide a Greek translation of the Old Testament for the many thousands of loyal Jews outside of Palestine, and especially in Egypt, who spoke and understood only Greek. This work was begun about 300 B.C. by Jewish scholars who also knew Greek, and was completed about 200 B.C. The Greek translation thus produced was called the *Septuagint,* from the unauthentic tradition that it was made in Egypt by seventy-two Jewish scholars imported from Jerusalem, who produced the work in seventy-two days.

Unfortunately, the authors of the Septuagint were masters neither of Greek nor of Hebrew. In fact, they seem at times to be more familiar with Aramaic than Hebrew, and were in many respects ignorant of the elegancies and vast possibilities of expression embodied in the Greek tongue. They aimed at a fidelity and slavish accuracy which, while often doing violence to the genius of both Greek and Hebrew, has the advantage of enabling scholars now to see through their work the Hebrew text which they used. In purely historical and prosaic parts they did well, but when dealing with highly poetical books like the Psalter they were not infrequently seriously at fault. Their greatest failure was perhaps in rendering the Hebrew verb. Unlike Greek, Hebrew has only two tenses, perfect and imperfect—if they can be called tenses at all, since they do not refer directly to time but to the completeness or incompleteness of action. An action which is regarded as complete, whether in the present, past or future, is expressed in Hebrew by the

perfect tense; and, contrariwise, the imperfect has reference to incompleteness of action, whether in the present, past or future. Ignoring this character of the Hebrew verb, the Septuagint writers usually translated the Hebrew perfect by the Greek aorist (indeterminate past), and the Hebrew imperfect by the Greek future. The confusion thus arising is obvious.

Moreover, the Septuagint writers deliberately toned down certain bold expressions in the Hebrew referring to the Deity (such as "rock," "shield," "fortress," etc.), and replaced them by words that gave the meaning in what they considered more reverent terms (like "refuge," "helper," etc). And the personal name of the God of Israel, *Yahweh,* they translated by the general word, *Lord.* But perhaps in this last instance they were simply conforming to a Jewish tradition already existing, according to which *Yahweh* was not pronounced in the reading of the Scriptures, the term *Adonai* (*Lord*) being substituted for it. On the whole, however, the Septuagint text of the Psalter is very good, and superior in many places to the Massoretic text.

(c) *Other Greek Versions.*—Translated into the popular Greek of the period, the Septuagint in time became the Bible of the whole Greek-speaking world and was well known in Palestine, where in the time of our Lord Greek was commonly spoken along with Aramaic. In fact, the Septuagint was also the Bible of the early Christians outside of Palestine, and was the text of the Scriptures chiefly used by the Apostles, as we see from their writings. When, therefore, doctrinal controversies began to arise between Christians and Jews, the latter, noticing the differences that existed between their Hebrew Scriptures and the Greek Bible of the Christians, set about producing Greek translations of their own which would be a more faithful rendering of the Hebrew. Thus, from about the beginning of the second century of our era to the first part of the third century several non-Christian Greek translations of

the Hebrew Scriptures were made. The first, by Aquila, a Jewish proselyte, was so slavish that the Hebrew text on which it was based could be easily discovered. Theodotion, a Jew of Ephesus, made the second, which was really nothing more than a revision of the Septuagint in the light of the standardized Hebrew text. A third translation, more free and elegant, was made by Symmachus, an Ebionite. Somewhat later perhaps, but before the time of Origen (185–253 A.D.), three other Greek versions of the Old Testament, in whole or in part, were written, which from the works of Origen are known as the *Quinta, Sexta,* and *Septima.* We know nothing further of the *Septima,* and of all those other Greek versions only fragments have come down to us.

The Septuagint in the third century appeared to be greatly in need of revision, and the task was undertaken and completed by Origen. This great scholar, taking the received Hebrew text as his guide, endeavored to bring the Septuagint into harmony with it by a study of all the existing Greek versions. The outcome of his labors was his monumental work known as the *Hexapla,* which contained in six parallel columns: (a) the current Hebrew text; (b) the Hebrew transliterated into Greek letters; (c) Aquila's version; (d) the version of Symmachus; (e) Origen's own revision of the Septuagint; (f) Theodotion's version. The *Hexapla* was afterwards placed in the library of Pamphilus at Cæsarea in Palestine, and was there consulted by St. Jerome in the fourth century. Only fragments of this gigantic work have come down to us.

(d) *The Syriac Version.*—This translation is also known as the *Peshitta,* which means *simple* or *literal.* It seems to have been written at Edessa in the second century A.D., and was a translation from the Hebrew. Its Psalter bears a close resemblance to the Septuagint.

(e) *Latin Versions.*—The first Latin version of the Old Testament was made from the Septuagint, probably in northern

Africa or in Rome about the middle of the second century A.D., and was called the *Old Latin, Vetus Itala,* or *Vulgate.* The Psalter of this Old Latin Version, of which various copies or recensions appear to have been made, was twice revised by St. Jerome. The first revision, made at the request of Pope Damascus I about 383, was known as the *Roman Psalter,* and was adopted in Rome and used throughout Italy until the time of Pius V (1566–1572). In fact, it is still in use at St. Peter's in Rome; and in our Breviary the *Invitatorium* at Matins, the Antiphons, Versicles, and Responses, as well as the psalm verses in the Missal, are from this Roman Psalter. St. Jerome's second revision of the Old Latin Psalter, made about 387, was adopted in France, and became known as the *Gallican Psalter.* Our Vulgate Psalter is according to this second revision. Some years later St. Jerome translated the Psalms directly from the Hebrew, and this work is called the *Psalterium juxta Hebræos Hieronymi.* It is an excellent work, reflecting a Hebrew text very similar to our Massoretic text, but so far has never superseded in popularity the Gallican Psalter. In our notes on the Psalms we have used Dr. J. M. Harden's splendid edition of this work (Dublin, 1922).

8. The Poetic Form and Beauty of the Psalms.

(a) *Poetic Form.*—Hebrew poetry is very different in nature from the poetry of Western languages. Its rhythm is evident to all, but in what does it consist? It is not in rhyme, for rarely and apparently never of set purpose do the verses of a Psalm end with the same sound. And if there exists any meter in the Psalms, its character is so difficult that scholars are agreed neither as to its presence nor as to its form. It seems more probable that the Psalms possess no definite quantity, or number of syllables, or accent by which their doubtful meter can be determined. Their most obvious characteristic, which every one

can perceive, is a balanced structure or *parallelism,* by which one line is set over against another, the second line either repeating, or reversing, or expanding the thought of the preceding line. As rhyme consists in balancing similar sounds, so parallelism is a balancing of similar thoughts. There are three principal kinds of Hebrew parallelism—*synonymous, antithetic,* and *synthetic.* In the first, which is the most frequent, the second line of a verse is an echo in similar words of the first line, for example:

"Then was our mouth filled with gladness,
And our tongue with joy" (Ps. CXXV. 2).

In antithetic parallelism, the second line reverses the thought of the preceding line:

"They are bound and have fallen,
But we are risen and are set upright" (Ps. XIX. 9).

In synthetic parallelism the second part of a verse expands, or explains, or develops the thought conveyed in the first part by a reason that is assigned, or by logical sequence, or by mere constructional connection:

"I cried to the Lord with my voice,
And He heard me from His holy hill" (Ps. III. 5).

"Save me, O God,
For the waters have come in even to my soul" (Ps. LXVIII. 2).

"The Lord is near to all who invoke Him,
To all who invoke Him in truth" (Ps. CXLIV. 18).

Parallelism is of great assistance in helping us to understand the meaning of difficult passages or doubtful readings, for example:

"And His place is *in peace,*
And His abode in Sion" (Ps. LXXV. 3).

The phrase *in peace* translates the Hebrew word *Shalom,* but the parallelism requires a different vocalization of the Hebrew consonants here, so that we shall have *Shalem,* which means *Jeru(salem)*.

The parallelism which is characteristic of verses extends also, to some extent at least, to the strophes or stanzas of Psalms. As verses consist of lines (usually of two, but at times of three or four), so strophes or stanzas are made up of groups of verses, varying in number and length. As a rule, these stanzas can be distinguished either by the difference of the thoughts they embody, or by some external sign (such as *refrains* or the word *selah*), or by an alphabetical arrangement —as in Psalm CXVIII, where strophes of eight lines each begin with succeeding letters of the Hebrew alphabet.

(b) *The Beauty of the Psalms.*—It would be nearly impossible to exaggerate the beauty and grandeur of these spiritual lyrics as a whole. For where else do we find in all the wide range of religious literature such vivid and glowing utterances, such deep and penetrating revelations of the human spirit and of the mysteries of life, such dignified and sublime poetic outbursts, such magnificent outlooks for time and eternity, such pure manifestations of a higher seriousness and a loftier truthfulness? But, like all classics, the Psalms must be read again and again, and slowly, to be appreciated; they must be studied and pondered and reflected on before their wealth of spiritual treasure begins to unfold itself to the soul, and the unearthly voice that speaks through them can be heard. To read them only casually or hurriedly, or without some reverence and understanding, is not only a waste of time, but it comes very near to a profanation; it is trifling with the sweetest, the loveliest, the grandest prayers the Holy Ghost has ever inspired and vouchsafed to the use of mankind.

The Psalms therefore, as might be expected, are an inexhaustible source of devotion and meditation for the individual

and the Church. Their range of thought is vast and comprehensive, embracing God and His attributes, man with his duties of love and worship, creation and its marvels, the beasts of the field and the birds of the air, the fishes and monsters that roam the ways of the sea, all nature animate and inanimate, time and eternity. And this sweep of thought which these inspired poems embody and unfold is equalled by the range of emotions which prompted them in the beginning, and which even to-day they awaken in the heart of the reflecting reader. There is, in fact, no condition of life or state of soul—whether of joy or sorrow, of humiliation or exaltation, of petition or thanksgiving, of repentance or adoration, of profound meditation or exalted aspiration and jubilation—to which these full-toned melodies of the Spirit of God do not adequately respond; there is no pure and noble spiritual emotion known to man which they do not express. Well, therefore, did St. Basil say that the Psalms constitute a complete theology, and that he who meditates on their meaning is sure to make progress in contemplation and the spiritual life.

9. The Purpose of the Psalter.

Intended primarily for the Chosen People of God as the hymn-book of Israel, the Psalms reflect first of all the religious life and sense of the faithful of the Old Covenant. As in the Law God spoke to His people, so in the Psalter the Chosen People spoke to their God. The Psalms are the Law in meditation. Though many of them were the inspired fruit of personal devotion and experience in the service of God and were used by individuals and families in their private devotions, the Psalter as a whole was employed by the Jews, as it is by the Church to-day, for public liturgical purposes. Thus, some Psalms were sung, as we know from their titles, at the morning sacrifice; some were set apart for special feasts, like

those of Tabernacles and the New Year; the Hallel (Pss. CXII–CXVII) was sung during the slaying of the Paschal Lamb, and also at the festivals of Pentecost and Tabernacles; others were used in the Synagogue on certain feasts, like the Feast of Purim, the Feast of the Dedication of the Temple, etc.

While, therefore, the Psalter as a whole may owe its origin to the needs of the worship of the sanctuary, and may have been used by the Jews—as it is now by the Christian Church—primarily for liturgical purposes, yet it has ever been and must always remain an unfailing and inexhaustible well of prayer for private as for public devotion.

10. The Character of the Present Work.

In this explanation of the Psalter the authors have endeavored to make clear the most correct and exact meaning of the Psalms as gathered from the Hebrew, the Versions, and the best authorities. To this end they have given: (a) a brief, but at the same time, it is hoped, a clear and sufficiently comprehensive Introduction to and division of each Psalm; (b) a paraphrase of each verse of the Latin Vulgate, the English paraphrase and the text of the Vulgate Latin being placed in parallel columns on each page; (c) concise and pertinent notes at the bottom of the page, which are intended, first, to explain any word or phrase not already clear from the paraphrase, and secondly to give the more important Hebrew or other readings that have not been followed in the paraphrase.

With these practical aims in view the authors of this volume have omitted, for the most part, both in the Introductions and the notes a variety of differing opinions and discussions as to dates, authorship, purposes, texts, readings, etc., of the various Psalms. In other words, instead of burdening and confusing the mind of the student and reader with things purely academic or curious, they have tried to give everywhere in the work that

follows only what seems best and most certain. The paraphrase follows the Vulgate, except where the Hebrew or some other reading is obviously better, and keeps as closely as possible to a translation, while enjoying the greater liberty of a paraphrase, when this is necessary for the sake of clarity. Often an otherwise obscure word or phrase has been made clear by preceding or following it, between commas, with an equivalent explanatory word or phrase.

As the verb tenses of the Vulgate follow the Septuagint, it is to be expected that frequently they do not so well represent the original in this respect (see above, under no. 7). Hence, the paraphrase is guided, in the matter of tenses, rather by the meaning and context of the Psalm than by the time indications of the Latin.

As said above, the purpose which prompted this new study and has directed all the labors spent upon it has been to provide a useful and ready means for the understanding and appreciation of the Psalter, which the priest has to make use of daily, and in which are to be found the richest prayers and the most beautiful religious lyrics known to mankind. If this purpose has been realized, at least in part, the authors will be gratified.

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THE FIRST BOOK OF THE PSALTER

PSALM I

INTRODUCTION

The Psalter opens with this didactic Psalm, which embodies a fundamental teaching of the Old Testament, namely, that true happiness is to be found only in knowing and serving God. It is a fact of experience that the wicked frequently seem to prosper in this world, while the righteous suffer; but to find a difficulty in this is to misunderstand the final purpose and outcome of life. For no matter how healthy, or wealthy, or full of pleasure, or powerful the wicked may be in this world, if they die as sinners, their life must be counted a colossal failure; and on the other hand, however miserable may have been the earthly life of the just man, his temporal existence ends in glory and in the possession of every good. This we know by faith.

The author and date of the present Psalm are unknown. It may have been composed as an introduction to the Psalter, and seems to belong to the Davidic age. It is without title, and has two divisions:

I. He who refrains from wickedness and obeys the law of God shall prosper (vv. 1–3).

II. The way of the wicked ends in punishment and ruin (vv. 4–6).

The Lot of the Righteous (1–3).

1. Beatus vir, qui non abiit in consilio impiorum, et in via peccatorum non	Happy is the man whose life is not guided by the counsel of the wicked, who does not follow the

1. This verse marks successive stages in an evil life: (a) the adoption of evil principles of conduct, when one lives according to the counsel of the godless; (b) the persistent imitation of bad example, when one stands in the path

stetit, et in cathedra pestilentiæ non sedit:

practices of notorious sinners, and who refrains from deliberate association with those who mock and scoff at religion:

2. Sed in lege Domini voluntas ejus, et in lege ejus meditabitur die ac nocte.

But who finds his pleasure in the law of the Lord, and who meditates day and night on how he may fulfill that law.

3. Et erit tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo:

Et folium ejus non defluet: et omnia quæcumque faciet, prosperabuntur.

For such a one shall be like a tree planted by the running waters, which yields its fruit in due season and whose leaf does not wither; and whatsoever he shall do shall prosper.

The Lot of the Wicked (4–6).

4. Non sic impii, non sic: sed tamquam pulvis, quem projicit ventus a facie terræ.

It is not so with the wicked, not so; they are like chaff that is swept away by the wind.

of sinners; (c) fellowship with those who openly ridicule what is good and holy, when one joins the company of scoffers.

"Cathedra." Heb.: *Session.*—"Pestilentiæ." Heb.: *Scoffers.*

2. "In lege," *i.e.,* the Mosaic Law (Jos., i. 8).—"Domini." Heb. *Yahweh, i.e.,* God as revealing Himself to the Jews, in contradistinction to *El, Elohim,* who is the same God but considered as the creator of the universe. In our paraphrase of the Psalms we have rendered the divine names *El, Elohim, Eloah,* by *God;* but for sake of variety and the better satisfaction of English readers we have translated the sacred tetragrammaton, *Yahweh, Yah,* usually by the familiar *Lord,* sometimes by *Jehovah,* sometimes (in more sublime and solemn passages) by *Eternal,* as do the French scholars.

3. "Et." The Hebrew equivalent of this conjunction occurs very often in the Psalms, and sometimes means *and,* sometimes *indeed,* sometimes *yea;* and sometimes it need not be translated at all, especially in a paraphrase such as the present volume gives.—"Decursus aquarum." Heb.: *Streams of water.*

4. "Pulvis." Heb.: *Chaff.*

5. Ideo non resurgent impii in judicio: neque peccatores in concilio justorum.	Therefore, when arraigned before the judgment of God they shall not succeed, but shall be condemned; nor shall they have any fellowship with the righteous or participation in the rewards of the just.
6. Quoniam novit Dominus viam justorum: et iter impiorum peribit.	For the Lord is mindful of the life of the just and shall reward them, but the way of the sinner leads to destruction.

PSALM II

INTRODUCTION

Here we have a Messianic Psalm. The King spoken of is none other than Christ Himself, to whom was given the sovereignty, not over Israel alone, but over all the nations of the world. The Psalm pictures the rebellion of the kingdoms of earth against Christ and His kingdom, the Church, and shows the final triumph of the latter.

As to the author of this Psalm, we may observe that it is attributed to David in Acts, iv. 25. The older commentators also considered it to be of Davidic origin, and there is nothing in its literary manner to prohibit such a view. It has no title.

The Psalm is dramatic in form, introducing different persons as speakers. It falls quite naturally into four divisions:

I. The Psalmist beholds in prophetic vision the nations and kings of the earth secretly conspiring to revolt against the Lord and His Anointed (vv. 1–3).

II. But raising his eyes from the earthly tumult to the peace of heaven, he beholds Jehovah enthroned in majesty, who regards with contempt the puny efforts of His foes, and has but to speak and they are confounded (vv. 4, 5).

III. The Messiah now speaks, declaring that He has been constituted King, and recites the solemn decree in which Jehovah has de-

clared Him to be His Son, and has promised Him dominion over all nations (vv. 6–9).

IV. The Psalmist, therefore, addresses the leaders of the nations and exhorts them to be subject to Christ, instead of resisting to their own destruction (vv. 10–13).

The Conspiracy of the Nations Against the Lord and His Anointed (1–3).

1. Quare fremuerunt gentes: et populi meditati sunt inania?	Why are the nations gathering together in tumult? For what purpose are they meditating vain designs?
2. Astiterunt reges terræ, et principes convenerunt in unum adversus Dominum et adversus Christum ejus.	The kings of the earth are rising to arms, and the rulers are taking counsel together against the Lord and against His Anointed, saying:
3. Dirumpamus vincula eorum: et projiciamus a nobis jugum ipsorum.	"Let us break their bonds asunder and cast their yoke away from us!"

The Lord Scorns His Enemies (4, 5).

4. Qui habitat in cœlis, irridebit eos: et Dominus subsannabit eos.	But He that dwells in the heavens shall laugh at them, and the Lord shall have them in derision;
5. Tunc loquetur ad eos in ira sua: et in furore suo conturbabit eos.	Later He shall speak to them in His wrath, and in His fury shall He dismay them.

2. The Anointed referred to in this verse, on account of the universal power given Him as well as His eternal generation, cannot be David or Solomon or any other king of Israel, but only the Messiah, the eternal Son of God.

3. "Eorum" refers to the Israelites who will make up the army of the Messiah.

The Anointed Proclaims His Authority (6–9).

6. Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus, prædicans præceptum ejus.

"I have been oppointed King by God Himself over Sion, His holy mountain, and now I will promulgate the decree of the Lord with reference to Me.

7. Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

"The Lord said to me: 'Thou art My Son; this day have I begotten Thee.

8. Postula a me, et dabo tibi gentes hæreditatem tuam, et possessionem tuam terminos terræ.

" 'Ask of Me, and I will give Thee the nations for Thine inheritance and the uttermost parts of the earth for Thy possession.

9. Reges eos in virga ferrea: et tamquam vas figuli confringes eos.

" 'Thy foes Thou shalt break with a rod of iron, Thou shalt dash them in pieces like a potter's vessel.' "

Rulers Are Admonished to Serve the Lord (10–13).

10. Et nunc reges, intelligite: erudimini qui judicatis terram.

Wherefore, you kings, understand well; and be advised, you judges of the earth.

11. Servite Domino in timore: et exsultate ei cum tremore.

Do not resist, but serve the Lord with fear, and gladly be subject to Him with trembling.

12. Apprehendite dis-

Submit yourselves to His rule,

6. According to the Hebrew, these words are spoken by God against those who rebel, and the sense is: *Be ye subject to Mine Anointed, for I have made Him King,* etc.

Mount Sion is called "holy," because it was the site of the Temple of the Lord; here it stands for Jerusalem, the capital of the Theocratic Kingdom.—"Præceptum" means the decree of Sonship and worldwide rule.

7. "Hodie," *i.e.,* the unchanging present duration of eternity, in which the Second Person of the Blessed Trinity is ever begotten by the Father.

12. "Apprehendite disciplinam." Heb. and Peshitta (Pesh.): *Kiss the*

ciplinam nequando irascatur Dominus, et pereatis de via justa.

13. Cum exarserit in brevi ira ejus, beati omnes, qui confidunt in eo.

lest perchance the Lord be angry and you perish, missing the way of salvation.

For when suddenly His anger blazes forth, happy are all they that take refuge in Him.

PSALM III

INTRODUCTION

This is a morning prayer of thanksgiving and confidence after a night of repose in the midst of danger. The author without doubt was King David, and the occasion was the insurrection of his son Absalom, as the title in both the Hebrew and the Vulgate bears witness.

Accompanied by a small band of followers, David fled from Jerusalem and, after a night of sleeplessness spent in crossing the Jordan, was blessed by an unexpected night of rest in the neighborhood of Mahanaim (II Kings, xv–xviii). It was after this night of refreshing sleep that the present morning hymn was composed, in which, remembering past mercies, David disregards the multitude of his foes and the faintheartedness of his friends, and expresses his confidence in Jehovah's protection and his own final deliverance. The Psalm may be divided as follows:

I. David is surrounded by numerous and increasing foes, and is apparently destitute of all divine aid (vv. 2, 3).

II. But in unshaken confidence he recalls past experiences of answered prayer (vv. 4, 5).

III. The peaceful slumber of the past night is a token to him that God still watches over him (vv. 6, 7a).

IV. A concluding prayer for the destruction of David's enemies and for a blessing upon the people of Israel (vv. 7b–9).

Son, i.e., render to Him the kiss of homage, which Orientals were accustomed to offer to kings and princes.

1. Psalmus David, cum fugeret a facie Absalom, filii sui.

The Present Distress (2, 3).

2. Domine, quid multiplicati sunt qui tribulant me! multi insurgunt adversum me!

O Lord, how are they multiplied that distress me, how many are they that rise up against me!

3. Multi dicunt animæ meæ: Non est salus ipsi in Deo ejus.

Many say regarding me: "His God has forsaken him."

David's Confidence in God (4, 5).

4. Tu autem, Domine, susceptor meus es, gloria mea, et exaltans caput meum.

But Thou, O Lord, art my helper, my glory, and the one that lifts up my head cast down in discouragement.

5. Voce mea ad Dominum clamavi; et exaudivit me de monte sancto suo.

As often in the past as I have called upon the Lord, so often has He heard and answered me from His holy hill of Sion.

Present Experience Justifies Confidence (6, 7a).

6. Ego dormivi et soporatus sum: et exsurrexi, quia Dominus suscepit me.

Confiding in God, I laid me down and slept profoundly; and I arose unharmed, because the Lord is my protector.

2. We read in II Kings, xv. 12–13, xvi. 15, that nearly all Israel had turned away from David to follow after Absalom.

3. Hence, not only David's enemies, but even many of his friends, thought it was useless for him to seek help from God.—"Animæ meæ." The term *anima* often means *self;* often also, *life.*—"Ipsi" = *huic* or *ei.*

4. Heb.: *Thou, O Lord, art a shield about me.*

5. Mount Sion is here called holy, because it was the seat of the Ark of the Covenant, the symbol and pledge of Jehovah's presence, and the center from which He exercised His earthly sovereignty over Israel. David in his flight would not allow the Ark to be carried away from Sion.

7a. Non timebo millia populi circumdantis me:	Wherefore I will not be afraid of these thousands of enemies that beset me.

A Prayer for Deliverance and Blessing (7b–9).

7b. Exsurge, Domine; salvum me fac, Deus meus.	Now, then, O Lord, arise: save me, my God, from this present distress;
8. Quoniam tu percussisti omnes adversantes mihi sine causa: dentes peccatorum contrivisti.	For it is Thou who in past times hast often smitten those who persecuted me unjustly, who hast often broken the teeth of mine ungodly enemies.
9. Domini est salus: et super populum tuum benedictio tua.	It is from Thee alone, O Lord, that salvation and victory come. May Thy blessing descend upon Thy people!

PSALM IV

INTRODUCTION

This is a confident petition which, according to tradition, David addressed to God shortly after the rebellion of Absalom, when the danger, though less imminent, had not entirely passed away. There is a close resemblance between this and Psalm III, in language and structure. Psalm III is a morning hymn, Psalm IV an evening song. The contents and division of this Psalm are as follows:

I. David asks the Lord for a continuance of His help, and admonishes his foes, the rebels, of the uselessness of their attempts, warning them to repent (vv. 2–6a).

8. Heb. and Pesh.: *Thou hast smitten all mine enemies on the cheek.* A blow on the cheek was a sign that the enemy was completely conquered.—"Dentes peccatorum contrivisti." The enemies of David are pictured as wild beasts rushing on their prey, but suddenly deprived of the means and power to inflict injury.

II. The wavering among the mass of the people are exhorted to seek in the divine favor the happiness they desire (vv. 6b–8).

III. Before taking his repose the Psalmist trustfully commits himself to the care of the Lord (vv. 9, 10).

1. In finem in carminibus, Psalmus David.

The Psalmist Appeals to God, and Addresses His Foes (2–6a).

2. Cum invocarem, exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Miserere mei, et exaudi orationem meam.

When I call on Him, my just God answers me: when I was in distress and straitened, Thou hast freed me. Be gracious to me now also, and hear my prayer.

3. Filii hominum, usquequo gravi corde? ut quid diligitis vanitatem, et quæritis mendacium?

You proud men, men of rank and standing, how long will you be hardhearted towards me? Why do you love vain designs, destined to end in failure? Why do you seek after lying?

4. Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me cum clamavero ad eum.

See how the Lord has marvellously favored me, His dutiful worshipper; He hears me when I invoke Him.

5. Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubili-

Be displeased with my government, if you will; but do not sin by open rebellion. The wicked

2. "Deus justitiæ meæ." This is a common Hebrew construction of a noun in the construct state with an abstract noun following, instead of a noun and adjective as we should use.—"Dilatasti." To the Oriental suffering and sorrow are symbolized by narrowness of place and restriction of movement; while a large place and the open plain are symbolic of strength, freedom and gladness.

3. "Usquequo gravi corde." Heb.: *How long will you turn my glory into shame?* That is, how long will you contemn my royal dignity?

5. "Irascimini." The Hebrew word here can mean to be moved by anger or by fear or by sorrow, and accordingly there are various translations.

bus vestris compungimini.

schemes which you plan in your heart during the daytime, let the voice of your conscience repent of as you lie on your couches in the stillness of the night.

6a. Sacrificate sacrificium justitiæ, et sperate in Domino.

Offer a due sacrifice as required by the law, a perfect sacrifice inspired by a humble and contrite heart; and put your trust in the Lord rather than in schemes of rebellion and revolution.

Address to the Discontented (6b–8).

6b. Multi dicunt: Quis ostendit nobis bona?

There are many among you who say: "What leader will bring us to prosperity? When shall we see better days?"

7. Signatum est super nos lumen vultus tui, Domine: dedisti lætitiam in corde meo.

8. A fructu frumenti, vini, et olei sui, multiplicati sunt.

I reply: "The light of Thy countenance and favor, O Lord, shed upon us; then shalt Thou give joy to our hearts, a joy greater than that of men who rejoice over an abundant harvest of corn and wine and oil."

The Joy of Perfect Trust (9, 10).

9. In pace in idipsum dormiam, et requiescam:

And as for myself, without fear or anxiety, I will lay me down in peace to sleep,

6. According to some, these words are addressed, not to the rebels, but to David's own discouraged followers.—"Multi," *i.e.*, the mass of the people, among whom were included some who were of doubtful allegiance, and some discouraged friends of David.

7. "Signatum est, etc." The Psalmist here uses the words of the high priest's blessing (Num., vi. 24–26).

8. The joy of an abundant harvest and vintage was regarded among the Hebrews as one of the greatest blessings (Is., ix. 3; Jer., xlvii. 33).

9. "In idipsum," *i.e.*, at once, without delay.

10. Quoniam tu, Domine, singulariter in spe constituisti me.

For it is Thou alone, O Lord, who makest me to rest in calm security; I need no other protector.

PSALM V

INTRODUCTION

We have here a morning prayer in which the Psalmist represents himself as a priest who comes to the House of God to offer the morning sacrifice. He reflects that sinners cannot expect to be tolerated by the all-holy God, and yet through the divine goodness and mercy he hopes for a favorable hearing. The Psalm may be divided as follows:

I. The Psalmist pleads that God may hear his prayer, mindful that Jehovah will tolerate no evil before Him (vv. 2–7).

II. Relying on God's mercy, the Psalmist will approach the divine presence; and he begs to be guided aright, for he is surrounded by wicked enemies (vv. 8–11a).

III. May God punish the godless, and thus, by vindicating His righteous government, hearten His faithful servants (vv. 11b–13)!

1. In finem pro ea, quæ hæreditatem consequitur, Psalmus David.

The Psalmist Pleads for a Favorable Hearing (2–7).

2. Verba mea auribus percipe, Domine, intellige clamorem meum.

3. Intende voci orationis meæ: rex meus et Deus meus.

4. Quoniam ad te orabo: Domine, mane exaudies vocem meam.

Listen to my words, O Thou Eternal, and hear the murmuring of my soul.

My King and my God! give ear to my appeal, for I am calling out to Thee.

In the morning Thou wilt hear me; for in the morning I will pray to Thee and prepare for the sacri-

10. "Singulariter." According to the Hebrew, we may also render here *apart,* and thus the sense would be: "It is Thou, O Lord, who makes me to dwell *apart* in security" (*i.e.,* isolated from foes).

2. "Clamorem meum." Heb.: *Murmuring.*

5. Mane astabo tibi, et videbo; quoniam non Deus volens iniquitatem tu es.

6. Neque habitabit juxta te malignus: neque permanebunt injusti ante oculos tuos.

7. Odisti omnes qui operantur iniquitatem: perdes omnes, qui loquuntur mendacium.

Virum sanguinum et dolosum abominabitur Dominus:

fice, and keep a look-out for some sign of Thy gracious presence. Thou art not a God that takes pleasure in wickedness.

No evil man can be a guest of Thine; no arrogant ones can abide before Thee.

Thou hatest all evildoers, and all liars Thou wilt destroy. The Lord holds bloodshed and deceit in abomination.

The Psalmist Prays for Guidance to the Sanctuary (8–11a).

8. Ego autem in multitudine misericordiæ tuæ.

Introibo in domum tuam: adorabo ad templum sanctum tuum in timore tuo.

9. Domine, deduc me in justitia tua; propter inimicos meos dirige in conspectu tuo viam meam.

10. Quoniam non est in ore eorum veritas: cor eorum vanum est.

But I, through Thine abundant generosity, have access to Thy House, O Lord, and I can worship with reverence at Thy hallowed Shrine.

O Thou Eternal, guide me on in Thy justice. On account of mine enemies, make my path smooth before Thee.

For there is no sincerity in their speech, their heart is full of mischief,

5. "Astabo." Heb.: *Prepare, put in order* (*i.e.*, make ready for the morning sacrifice).

6. "Injusti." Heb.: *Boasters, arrogant people.*

10. "Vanum." Heb.: *destruction* (*i.e.*, their heart is bent on destruction).

11a. Sepulchrum patens est guttur eorum, linguis suis dolose agebant:

Their throat, like an open grave, exhales pestiferous vapors; they are smooth-tongued deceivers.

May Jehovah Manifest His Justice (11b–13)!

11b. Judica illos Deus. Decidant a cogitationibus suis, secundum multitudinem impietatum eorum expelle eos: quoniam irritaverunt te, Domine.

O God, condemn and punish them! Let them be caught in their own evil schemes. On account of their many crimes, rebelling against Thee and Thy servant, thrust them down from their positions.

12. Et lætentur omnes qui sperant in te, in æternum exsultabunt: et habitabis in eis.

Et gloriabuntur in te omnes, qui diligunt nomen tuum,

Thus shall all those who trust in Thee rejoice; under Thy protection they shall ever shout for joy; all lovers of Thy name shall exult in Thee.

13. Quoniam tu benedices justo. Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

For Thou dost bless the just, O Lord, Thou wilt encompass us with Thy favor as with a shield.

PSALM VI

INTRODUCTION

This is the first of the seven Penitential Psalms. The Psalmist is being severely tried by suffering, whether from bodily illness and consequent taunts of foes that he is being punished for his sins, or from persecution by his enemies, or from both sources. He is on the brink of the grave; and hence he earnestly begs God to save his life, for in

11. "Decidant a," that is, let them fall short of, be foiled.
12. "Habitabis in eis." Heb.: *Mayest Thou protect them.*

the underworld—in Sheol—communion with his Maker will be at an end, and the chorus of divine praises forever silent. Suddenly he feels that his prayer is heard, and all his anxiety gives way to confident hope. The Psalm has three parts:

I. A cry for help in bitter suffering (vv. 2–4).

II. The Psalmist gives reasons why God should deliver him (vv. 5–8).

III. The clouds vanish and sorrow turns to joy. The Psalmist is assured that his prayer is heard, to the confusion of his enemies (vv. 9–11).

1. In finem in carminibus, Psalmus David, pro octava.

A Cry for Help (2–4).

2. Domine, ne in furore tuo arguas me: neque in ira tua corripias me.

O Lord, do not punish me in Thine anger, do not chastise me in Thy rage.

3. Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea.

Be gracious to me, O Lord, for I am withered and worn; heal me, O Lord, for my physical frame is on the verge of dissolution.

4. Et anima mea turbata est valde: sed tu, Domine, usquequo?

And my soul, my mental life, is in an anguish of dismay. O Lord, why dost Thou delay Thy help so long?

The Psalmist Reasons with God (5–8).

5. Convertere, Domine, et eripe animam meam: salvum me fac propter misericordiam tuam.

O Lord, save me once more, do not abandon me; succor me for the sake of Thy lovingkindness.

6. Quoniam non est in morte qui memor sit tui:

For in the land of death no one can offer Thee the homage of

6. "In inferno." Heb.: *Sheol,* that is, the abode of the dead, the under-

in inferno autem quis confitebitur tibi?

7. Laboravi in gemitu meo, lavabo per singulas noctes lectum meum: lacrymis meis stratum meum rigabo.

8. Turbatus est a furore oculus meus: inveteravi inter omnes inimicos meos.

worship: in the underworld who can praise Thee with song?

I am worn out with moaning and sighing; every night my bed is drenched with my tears, my couch is wet with them.

Grief has robbed mine eyes of their luster, and I have grown old and feeble under the lash of my foes all around.

Suddenly the Psalmist Feels That His Prayer Is Heard (9–11).

9. Discedite a me omnes qui operamini iniquitatem: quoniam exaudivit Dominus vocem fletus mei.

10. Exaudivit Dominus deprecationem meam: Dominus orationem meam suscepit.

11. Erubescant, et conturbentur vehementer omnes inimici mei: convertantur et erubescant valde velociter.

Depart from me, all you workers of iniquity, for the Lord has heard my sorrowful cry.

The Lord has heard my supplication, the Lord has received my prayer.

Now that the Lord has again looked upon me with approval, all mine enemies shall be utterly dismayed and put to confusion; suddenly they shall be discomfited once more.

world, which the ancient Hebrews regarded as a place of darkness and gloom where all external worship of God was impossible. Their revelation about the future life was very scanty.

8. "Inveteravi." The Hebrew has the third person, with "oculus" as subject.

PSALM VII

INTRODUCTION

David is in extreme peril from ruthless enemies. It appears from the title that a certain Chusi (Cush), otherwise unknown to us, had basely slandered him as intriguing against the life of Saul (I Kings, xxii. 8), with the result that his own life was being desperately sought by the enraged King (cfr. I Kings, xxiv, xxvi). Deeply conscious of his innocence and of the injustice he is suffering, the Psalmist appeals to the Supreme Judge of the world to vindicate his cause.

The first part of the Psalm (vv. 2–11) is personal, being a prayer that God would intervene on the Psalmist's behalf; the second part (vv. 12–18) is general and deals with God's judgment and the punishment of the wicked. The following is a more detailed division:

I. The Psalmist lays bare his need and protests his innocence (vv. 2–6).

II. He prays that God may appear and do him justice, and expresses his earnest desire for the triumph of righteousness (vv. 7–11).

III. God punishes the wicked (vv. 12–14).

IV. The wicked are punished by their own sins (vv. 15–18).

1. Psalmus David, quem cantavit Domino pro verbis Chusi, filii Jemini.

The Psalmist Calls for Help, and Protests His Innocence (2–6).

2. Domine Deus meus, in te speravi: salvum me fac ex omnibus persequentibus me, et libera me.

O Lord my God, I take refuge in Thee; save me from them that pursue me.

3. Nequando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

Rescue me from that leader of my foes, lest, like a hungry lion, he devour me, while there is none to save me.

4. Domine Deus meus,

O Lord my God, if I am guilty

2. "In te speravi." Heb.: *In Thee I take refuge.*

4. "Si feci istud," that is, the charge stated in the following lines.

si feci istud, si est iniquitas in manibus meis:

5. Si reddidi retribuentibus mihi mala, decidam merito ab inimicis meis inanis.

6. Persequatur inimicus animam meam, et comprehendat, et conculcet in terra vitam meam et gloriam meam in pulverem deducat.

of the crimes of which I am falsely accused—if I have acted unjustly,

If I have rendered evil to my friends—then let me fall hopeless before mine adversaries,

Then let the foe pursue and overtake me, let him trample my life to the ground, and let him bring my soul down to dusty death.

David Calls upon God for a Public Trial (7–11).

7. Exsurge, Domine, in ira tua: et exaltare in finibus inimicorum meorum.

Et exsurge, Domine Deus meus, in præcepto quod mandasti:

8. Et synagoga populorum circumdabit te.

Et propter hanc in altum regredere.

9. Dominus judicat populos.

Judica me, Domine, sec-

Arise, O Lord, in Thine indignation, and bestir Thyself against the fury of my foes. Arise, O Lord my God, and hold the trial which Thou hast ordered.

Let the assembly of the nations gather around Thee, and take Thou Thy seat on the throne of judgment;

For the Eternal is the judge of the nations. Do me justice, O Lord, according to the integrity

5. "Si reddidi, etc." Heb.: *If I have rewarded with evil those that were at peace with me.*

6. "Gloriam meam," *my soul,* the noblest part of man.

7. "In finibus." Literally: *In the territories.* Heb.: *Against the fury.*—"In præcepto." Heb.: *Trial,* which is described in the following verse.

8. "Propter hanc." Heb.: *Above,* or *over it,* that is, above the assembly the Judge is to take His seat, or throne, and pronounce justice in the Psalmist's case.

undum justitiam meam, et secundum innocentiam meam super me.

and innocence which are mine.

10. Consumetur nequitia peccatorum, et diriges justum, scrutans corda et renes Deus.

Put an end to the malice of the ungodly, and confirm the just man; for as God Thou knowest our inmost thoughts and affections.

11. Justum adjutorium meum a Domino, qui salvos facit rectos corde.

My true help is from the Lord who saves the upright of heart.

God Punishes the Wicked (12–14).

12. Deus judex justus, fortis et patiens; numquid irascitur per singulos dies?

God is a just, strong, and long-suffering judge; He is not angry all the time.

13. Nisi conversi fueritis, gladium suum vibrabit: arcum suum tetendit, et paravit illum.

But if you, my enemies, do not turn to Him, He will whet His sword; He has bent His bow and made it ready.

14. Et in eo paravit vasa mortis: sagittas suas ardentibus effecit.

On it He has prepared death-dealing darts; His arrows are tipped with fire.

The Wicked Are Punished by Their Own Sins (15–18).

15. Ecce parturiit injustitiam: concepit dolorem et peperit iniquitatem.

Behold, the sinner is full of iniquity, conceiving mischief and bringing forth deception for others!

16. Lacum aperuit, et

He digs a deep pit as a trap

10. "Corda et renes." In the Old Testament the *heart* is often regarded as the organ of thought and will, while the *reins* are the seat of the affections and emotions.

11. "Justum adjutorium." Heb.: *My shield is with God.*

12. "Numquid irascitur, etc." Heb.: *God is angry daily, with the wicked.*

14. "Vasa mortis," that is, *instruments of death.*

effodit eum: et incidit in foveam, quam fecit.

17. Convertetur dolor ejus in caput ejus: et in verticem ipsius iniquitas ejus descendet.

18. Confitebor Domino secundum justitiam ejus: et psallam nomini Domini altissimi.

for the innocent, but he falls into it himself.

The mischief he plans for others recoils on his own head, and his violent dealing comes down on his own pate.

As for me, I will praise the Lord and sing to His name, because of the justice He has manifested and vindicated in the punishment of the wicked.

PSALM VIII

INTRODUCTION

This Psalm was written by David, as the title indicates. Its theme is the glory of God, as shown forth in nature and in man. It was probably a song of the vintage season, and was sung during a night-watch in the Temple at the Feast of Tabernacles. It has two parts:

I. The glory of God is proclaimed by the starry heavens above (vv. 2–5).

II. The glory of God is revealed more especially in man (vv. 6–10).

1. In finem pro torcularibus, Psalmus David.

The Heavens proclaim the Glory of God (2–5).

2. Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!

Quoniam elevata est magnificentia tua super cœlos.

O Eternal One, our Lord, what majesty is Thine over all the world! Thy splendor is exalted above the heavens.

17. "Et in verticem, etc." completes the parallelism of the first line.

18. "Altissimi." The title "Most High" (Elyon) is given to God frequently in the Psalms, and occurs in many other parts of the Old Testament.

2. "Domine." Heb.: *Yahweh,* the God of revelation.—"Nomen" stands for the nature or being of God.

3. Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.

Even babes and sucklings see Thy shining glory and praise it, thus confounding Thine enemies and silencing all who deny Thee.

4. Quoniam videbo cœlos tuos, opera digitorum tuorum: lunam et stellas, quæ tu fundasti.

When at night I look up to the heavens which Thy hands have made, and contemplate the moon and stars which Thou hast formed,

5. Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

I exclaim: "What is man that Thou shouldst be at all mindful of him, why shouldst Thou take interest in him?"

The Glory of God Appears Particularly in Man (6–10).

6. Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum:

And yet Thou hast made him only a little less than the angels, and hast crowned him with majesty and honor, creating him in Thine own image;

7. Et constituisti eum super opera manuum tuarum.

Thou hast given him dominion over all the works Thy hands have made,

8. Omnia subjecisti sub pedibus ejus, oves et boves universas, insuper et pecora campi.

Putting all things beneath his feet—sheep and oxen, all of them, even the wild beasts of the field

9. Volucres cœli et pisces maris, qui perambulant semitas maris.

The birds of the air and the fishes of the sea, everything that goes by the paths of the deep.

3. "Perfecisti," *established, produced.*—"Destruas," that is, reduce to silence.
4. "Quoniam" ought to be *cum.*
5. "Filius hominis" means the same as "homo," to which it is parallel.
6. "Ab angelis.' Heb., St. Jerome, and others: *A Deo.*
9. "Qui perambulant," in Hebrew, introduces a new class of beings that dwell in the sea.

10. Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!	O Eternal One, our Lord, what majesty is Thine over all the world!

PSALM IX (Heb. 9 and 10)

INTRODUCTION

We have here a song of praise and intercession. In the Hebrew this Psalm is divided into two, the thanksgiving verses (2–21) being called Psalm IX, and the remaining intercessory verses (22–39) forming Psalm X. The reasons for dividing the Psalm thus are based on differences of tone and theme. The first part—or Psalm IX of the Hebrew—is concerned with God's sovereign righteousness in defeating and destroying foreign enemies of Israel; whereas the second part —or Psalm X of the Hebrew—is a complaint and a prayer to God provoked by the godlessness that prevails within the nation on the part of pitiless tyrants who are oppressing the helpless. The Septuagint, Vulgate, and Old Latin, however, reckon this as a single Psalm, on account of the striking resemblances of form and language. Throughout we have the same alphabetic or acrostic structure; and the same phrases, expressions and terminations point to oneness of composition. Furthermore, there is no title to the second part, which would be contrary to the general rule of Book I of the Psalms, if that part were an independent poem.

There seems no reason for rejecting the traditional view, which ascribes the authorship of this Psalm to David; and as occasions for its composition we may consider David's victories over the heathen peoples round about, especially the Philistines and Jebusites, as well as the internal disorders against which he had to contend (see I Kings, xxii. 1, 2; II Kings, iii. 1, 22, iv. 2, xv. 2 sqq.) The whole Psalm may be divided into four general sections as follows:

I. David thanks God for a striking victory over his outside foes (vv. 2–7) ; he contrasts the eternity and righteousness of Jehovah with the transitoriness and injustice of the wicked nations (vv. 8–11).

II. A renewed invitation to praise Jehovah for victory and a prayer that He show His power over the heathen (vv. 12–21).

III. The Psalmist complains to God, and then gives a graphic picture of the frightful oppression of the poor and lowly that is going on within the nation (vv. 22–32).

IV. David appeals to Jehovah to intervene in behalf of the right, and expresses his confidence that the eternal sovereignty of God will assert itself in the final triumph of justice over injustice (vv. 33–39).

1. In finem pro occultis filii, Psalmus David.

Thanksgiving for Victory over the Heathen (2–7).

2. Confitebor tibi, Domine, in toto corde meo: narrabo omnia mirabilia tua.

I praise Thee, O Lord, with my whole heart, I recount all the wonderful things Thou hast done.

3. Lætabor et exsultabo in te: psallam nomini tuo, Altissime.

I rejoice and exult in Thee, I sing a hymn of praise to Thy name, O Thou Most High;

4. In convertendo inimicum meum retrorsum; infirmabuntur et peribunt a facie tua.

I praise Thee because mine enemies are turned back and are put to flight, because they are become powerless and perish at Thy presence.

5. Quoniam fecisti judicium meum et causam meam: sedisti super thronum, qui judicas justitiam.

For Thou hast defended my right and my cause, Thou hast taken Thy seat on the throne and judged righteously.

6. Increpasti gentes et periit impius; nomen eorum delesti in æternum, et in sæculum sæculi.

Thou hast rebuked the nations, Thou hast destroyed the wicked ones, Thou hast blotted out their memory forever.

7. Inimici defecerunt frameæ in finem, et civi-

The swords of the enemy are utterly destroyed; their cities are

4. "In convertendo." This un-Latin form of expression is an attempt to reproduce the Greek infinitive with article.—"Infirmabuntur." Heb.: *They have fallen.*

6. "Gentes," that is, the heathen nations bordering on Palestine.

7. "In finem," *utterly, forever.*

tates eorum destruxisti.
Periit memoria eorum cum sonitu:

overturned, their very remembrance has perished with a crash.

The Lord Is Contrasted with His Enemies (8–11).

8. Et Dominus in æternum permanet.
Paravit in judicio thronum suum:
9. Et ipse judicabit orbem terræ in æquitate, judicabit populos in justitia.
10. Et factus est Dominus refugium pauperi: adjutor in opportunitatibus, in tribulatione.
11. Et sperent in te qui noverunt nomen tuum: quoniam non dereliquisti quærentes te, Domine.

But the Eternal sits enthroned forever as King and Judge; He has prepared His throne for the exercise of justice.
He judges the world in righteousness, He administers judgment to the peoples in equity.

The Lord is a tower of refuge for the needy, a ready helper in seasons of distress.

And let them hope in Thee who know Thy name and acknowledge Thee, because Thou dost not forsake them who have recourse to Thee in time of need, O Lord.

Thanksgiving for Victory (12–17).

12. Psallite Domino, qui habitat in Sion: annuntiate inter gentes studia ejus:

Sing to the Lord who dwells on Mount Sion, declare among the heathen peoples the great things He has done for Israel.

10. "Pauperi." Heb.: the *afflicted, oppressed, miserable.*—"In opportunitatibus," that is, at the right or opportune time.

12. There is a notable parallelism between vv. 12–17 of this section and vv. 2–7 of the previous section of this Psalm.—"Qui habitat in Sion." Mt. Sion was the special earthly abode of Jehovah from the time the Ark, the symbol of His presence, was placed there by David. It was from thence that His

13. Quoniam requirens sanguinem eorum recordatus est: non est oblitus clamorem pauperum.

For He has not forgotten to avenge the blood of His people that was shed; neither has He been deaf to the cry of the afflicted Israelites, who besought Him.

14. Miserere mei, Domine: vide humilitatem meam de inimicis meis.

Be gracious unto me, O Lord; see the affliction which I suffer from them that hate me.

15. Qui exaltas me de portis mortis, ut annuntiem o m n e s laudationes tuas in portis filiæ Sion.

Thou who dost lift me up and dost snatch me away from the gates of death, have mercy on me, that I may be able to proclaim publicly in Jerusalem all Thy praises.

16. Exsultabo in salutari tuo; infixæ sunt gentes in interitu quem fecerunt.

In laqueo isto quem absconderunt, comprehensus est pes eorum.

And then I shall rejoice in the help Thou hast given me. The heathen nations are buried in the pit which they dug for us, their foot is caught in the snare which they had hidden for us.

17. Cognoscetur Dominus judicia faciens: in operibus manuum suarum comprehensus est peccator.

The Lord has shown Himself as one who judges according to justice, for the sinner has been caught in the work of his own hands.

power manifested itself in behalf of His people.—"Studia," that is, Jehovah's mighty works on behalf of His people.

15. "De portis mortis," that is, from imminent danger of death, from its very entrance.—"In portis filiæ Sion." The city gates in the Orient were the places for public gatherings and the transaction of business, like the Agora of Greece and the Forum of Rome. Jerusalem is here spoken of poetically as "the daughter of Sion," because Mount Sion was the most conspicuous part of the city and the Temple seat.

16. "Infixæ sunt gentes, etc." There is a likeness here drawn from two methods of capturing game, one by pits into which they were to fall, another by traps in which they were caught.

Prayer That God Show His Power (18–21).

18. Convertantur peccatores in infernum, omnes gentes quæ obliviscuntur Deum.

Let all sinners go down to their graves, to the dust from which they were made, and let all peoples perish who give no thought to God.

19. Quoniam non in finem oblivio erit pauperis; patientia pauperum non peribit in finem.

But the needy shall not be perpetually forgotten, nor shall their patient hopes be disappointed forever.

20. Exsurge, Domine, non confortetur homo: judicentur gentes in conspectu tuo.

Arise, O Lord, let not mortal man prevail against Thee; let the heathen peoples be judged and punished in Thy presence.

21. Constitue, Domine, legislatorem super eos; ut sciant gentes quoniam homines sunt.

O Lord, put a lawgiver and judge over them, that the heathen may know that they are but mortal men.

The Psalmist Complains to God (22, 23).

22. Ut quid, Domine, recessisti longe; despicis in opportunitatibus, in tribulatione?

Why, O Lord, dost Thou stand afar off? Why dost Thou disdain us in times of extreme need and tribulation?

23. Dum superbit im-

While the wicked man is puffed

18. "Infernum," that is, the Heb. *Sheol,* the underworld, or grave.

21. "Legislatorem" is according to the reading of the Septuagint, Vulgate, and Syriac or Peshitta, which understand the Hebrew word to be *moreh, master;* instead of *morah, terror.* St. Jerome adopts the latter reading, which is more probably correct. The meaning, then, of this passage according to the Hebrew is: *Strike fear into them,* by some extraordinary exhibition of power.

22. In the Vulgate the verses are renumbered in this section, making this verse 1, for here begins Psalm X according to the Hebrew.—"Recessisti." Heb.: *Why dost Thou hide Thyself?*

23. "Incenditur." The Hebrew suggests that the wicked pursue the lowly, bringing the latter to a state of feverish anxiety.—"Comprehenduntur." Heb.:

pius, incenditur pauper: comprehenduntur in consiliis quibus cogitant.

up with his pride, the needy man is consumed by anxiety and distress; and the poor are taken in the snares which the godless have contrived.

The Psalmist Describes the Wicked Oppressor (24–32).

24. Quoniam laudatur peccatur in desideriis animæ suæ: et iniquus benedicitur.

For the sinner glories in the evil desires of his heart, and considers himself blessed in his iniquity.

25. Exacerbavit Dominum peccator: secundum multitudinem iræ suæ non quæret.

The sinner embitters and despises the Lord, and in the excess of his arrogance he says: "God is not concerned."

26. None est Deus in conspectu ejus: inquinatæ sunt viæ illius in omni tempore.

Auferuntur judicia tua a facie ejus: omnium inimicorum suorum dominabitur.

He acts as if there were no God; his ways are always shameful. He cares nothing for God's law and judgment, and rides rough-shod over all his enemies.

Let the wicked be taken in the devices which they (the wicked) *have framed.* The interpretation followed in our paraphrase above is that of the LXX, Vulg. and R. V. margin.

24. "In desideriis, etc." Two explanations may be given: (a) the sinner makes shameless and open boast of his selfish greed; (b) the sinner boasts that he obtains all that he desires.

From this verse to the end of the present section the alphabetical structure disappears.

25. "Secundum multitudinem iræ suæ." Heb.: *According to the loftiness of his looks,* or *the pride of his countenance.*

26. "Non est Deus in conspectu ejus." Heb.: *There is no God.* Such are all his thoughts and plannings.—"Inquinatæ sunt, etc." Heb.: *And yet all his ways are prosperous* (*i.e.*, all his plans succeed).—"Auferuntur, etc." Heb.: *Thy judgments are too lofty for him* (*i.e.*, he does not care for them).—

27. Dixit enim in corde suo: non movebor a generatione in generationem sine malo.

28. Cujus maledictione os plenum est, et amaritudine, et dolo: sub lingua ejus labor et dolor.

29. Sedet in insidiis cum divitibus in occultis, ut interficiat innocentem.

30. Oculi ejus in pauperem respiciunt: insidiatur in abscondito, quasi leo in spelunca sua.

Insidiatur ut rapiat pauperem: rapere pauperem dum attrahit eum.

31. In laqueo suo humiliabit eum, inclinabit se, et cadet cum dominatus fuerit pauperum.

32. Dixit enim in corde suo: Oblitus est Deus, avertit faciem suam, ne videat in finem.

He says in his heart: "I shall not be shaken, and for all time I shall be free from misfortune."

His mouth is full of cursing, bitterness and treachery against his neighbor; and under his tongue lie mischief and trouble for others.

He crouches in ambush with the rich; in secret places he murders the innocent and helpless.

From his hiding-place he watches for the approach of the poor; he lies in ambush like a lion in his lair. He lies in wait to catch the poor; he catches him, dragging him off with his net.

With his noose he brings him down; and he sits down and rests, when the poor man has been overcome.

For he says in his heart: "God has forgotten my crime, He has turned away His face in order that He may never see it."

"Dominabitur." Heb.: *He puffs at them,* expressing scorn and contempt for his enemies by his gestures.

28. "Amaritudine et dolo." Heb.: *Deceits and fraud.*

29. "Cum divitibus in occultis." Heb.: *In ambush in the villages.*

30. The wicked man is here compared first to a lion in his lair, and then to a hunter with his snare.

31. "Inclinabit se et cadet." In the paraphrase we made the hunter the subject of these verbs; but it is also probable that the prey, or the poor man, should be the subject, as follows: The poor man is crushed, bows down and falls under the blows of the ruffians of the wicked man.

The Appeal to Jehovah (33–36).

33. Exsurge, Domine Deus, exaltetur manus tua: ne obliviscaris pauperum.

Arise, O Lord God, let Thy hand be raised to punish the wicked; forget not to assist the poor.

34. Propter quid irritavit impius Deum? dixit enim in corde suo: Non requiret.

Why is the wicked man allowed to contemn God with impunity? Why is he allowed to feel in his heart that God will not avenge his crimes?

35. Vides, quoniam tu laborem et dolorem consideras: ut tradas eos in manus tuas.

Tibi derelictus est pauper: orphano tu eris adjutor.

Certainly, O God, Thou knowest this, for Thou beholdest the travail and grief of the downtrodden; and in due time Thou wilt take the matter into Thine own hands, because the poor man has committed his cause to Thee, and Thou hast been the helper of the fatherless.

36. Contere brachium peccatoris et maligni; quæretur peccatum illius et non invenietur.

Break Thou the arm of the wicked and the evil man, paralyze his power to do mischief; pursue his crime until there remains no trace of such conduct.

The Psalmist's Confidence in Jehovah (37–39).

37. Dominus regnabit in æternum, et in sæculum

The Lord is King forever of His holy land, from which the

33. The alphabetical arrangement of this Psalm is resumed here.

35. "Laborem et dolorem." These words may be understood in two ways: (a) the mischief and violence of the sinner; or (b) the suffering and grief of the oppressed.

36. "Quæretur peccatum illius, etc." Various interpretations are offered: (a) destroy the sinner himself; (b) take away his power of sinning; (c) so punish his crime that it shall not be repeated.

37. "Peribitis, gentes," may be understood as referring: (a) to the future,

sæculi: peribitis, gentes, de terra illius.

38. Desiderium pauperum exaudivit Dominus: præparationem cordis eorum audivit auris tua.

39. Judicare pupillo et humili, ut non apponat ultra magnificare se homo super terram.

heathen enemies have vanished.

He has heard the desire of the poor, He has inclined His ear to the prayer prepared in their hearts,

In order to render justice to the fatherless and the oppressed, that mortal man may no more offer defiance to God and violence to his fellows.

PSALM X (Heb. 11)

INTRODUCTION

This Psalm teaches a moral lesson of confidence in God in the midst of extreme dangers. The title attributes it to David. It expresses very well the conditions of David's life at the court of Saul.

Owing to his achievements David became an object of extreme jealousy to the king. So much so that at length the king plainly expressed his wish to be rid of him (I Kings, xix. 1), and, had it not been for the unusual popularity of David, he would have been openly put to death. But, since the central authority of the nation was opposed to David, the danger of secret murder was very real, and hence his faint-hearted friends counselled flight to the hills. The young hero, however, felt that he had a duty to perform at the court which he could not well abandon (I Kings, xviii. 13, 16, 30), and so, putting his faith in Jehovah's protection, he resolutely decided to face the danger. The Psalm has two parts:

I. The counsel of David's friends that he flee from the plots of his enemies (vv. 2–4).

as a confident anticipation of the destruction of foreign oppressors of Israel and of all the godless; or (b) more likely to the past, perhaps to the repulse of the heathen spoken of at the beginning of the Psalm, as a ground of hope for the future.

38. "Præparationem cordis, etc." Heb.: *Thou wilt comfort their heart, Thou wilt incline Thine ear to attend.*

II. But David replies, triumphantly proclaiming his faith and confidence in Jehovah, who hates the wicked and loves the just, who will punish the former and reward the latter (vv. 5–8).

In finem, Psalmus David.

The Advice of the Fainthearted (2–4).

2. In Domino confido: quomodo dicitis animæ meæ: Transmigra in montem sicut passer?

3. Quoniam ecce peccatores intenderunt arcum, paraverunt sagittas suas in pharetra, ut sagittent in obscuro rectos corde.

4. Quoniam quæ perfecisti, destruxerunt: justus autem quid fecit?

In the Lord I take refuge. Why, then, do you say to me, my friends: "Flee as a bird to the mountains"?

You say: "Behold the wicked have bent their bow and have made ready their arrow upon the string, that they may shoot in the darkness at the upright of heart.

"For all that you have accomplished, your enemies have destroyed. What hope, then, has a just man amid such circumstances? There is nothing left but to flee."

The Reply of Faith (5–8).

5. Dominus in templo sancto suo, Dominus in cœlo sedes ejus.

Oculi ejus in pauperem respiciunt: palpebræ ejus interrogant filios hominum.

The Eternal is in His holy temple, the Lord sits enthroned in heaven; His eyes behold the poor, His eyelids survey all the children of men.

2. The defenceless small birds, which find safety from the arrows of the hunters only in the caves and forests of the mountains, appropriately illustrate the condition of the victims of unjust persecution to whom flight is the only resource.

4. "Quæ perfecisti." Heb.: *The foundations.* The meaning is that when the foundations of society, such as justice, law and order, are overturned, what is there left for a just man to do, save to flee?

6. Dominus interrogat justum et impium: qui autem diligit iniquitatem, odit animam suam.

7. Pluet super peccatores laqueos: ignis et sulphur, et spiritus procellarum pars calicis eorum.

8. Quoniam justus Dominus, et justitias dilexit: æquitatem vidit vultus ejus.

The Lord contemplates the just and the sinner; but he that loves iniquity hates his own soul.

The Lord shall rain snares upon the wicked; fire and brimstone and burning blasts shall be their portion.

For the Lord is holy and loves holy deeds; His countenance looks with favor upon the righteous.

PSALM XI (Heb. 12)

INTRODUCTION

At a time when hypocrisy, treachery and deceit are characteristic of society, the Psalmist utters a cry for help to the Lord, and prays for the destruction of his arrogant foes. Though godlessness seems for the moment to prevail, he is confident that Jehovah's pure word of promise to help the righteous will not fail.

This poem was perhaps written by David while he was at the court of Saul, for there he was surrounded by intrigue and was the object of bitter hate and envy (cfr. I Kings, xxiii. 11, 19 sqq.; xxvi. 19). It has two main parts:

I. A passionate cry to the Lord for help amid prevailing sinfulness (vv. 2, 3), and a wish that insolence be exterminated (vv. 4, 5).

II. God hears his prayer and promises speedy relief (vv. 6, 7), thus evoking the Psalmist's expression of confidence in Jehovah's protection (vv. 8, 9).

6. "Qui autem diligit, etc." Heb.: *God's soul hates him who loves violence.*

7. "Laqueos," that is, chastisements, into which they will fall through their own fault.—"Pars calicis." This refers to the Hebrew custom according to which the head of the house poured into the cup of each member of the family at table his due portion of wine.

8. "Æquitatem vidit, etc." Heb.: *The upright shall see His* (God's) *face.*

1. In finem pro octava, Psalmus David.

An Appeal for Help Against Prevailing Wickedness (2–5).

2. Salvum me fac Domine, quoniam defecit sanctus: quoniam diminutæ sunt veritates a filiis hominum.

O Lord, save me, for the kindly and pious are no more; fidelity and constancy have vanished from mankind.

3. Vana locuti sunt unusquisque ad proximum suum: labia dolosa, in corde et corde locuti sunt.

Their words, one to another, are empty and false; they speak with flattering lips and insincere hearts.

4. Disperdat Dominus universa labia dolosa, et linguam magniloquam.

May the Eternal destroy all deceiving lips, and the boastful tongues

5. Qui dixerunt: Linguam nostram magnificabimus, labia nostra a nobis sunt, quis noster Dominus est?

Of those who say in their insolence: "Our tongues and our lips are our own. Who shall say that we may not use them as we please?"

The Lord Answers the Psalmist's Prayer (6–9).

6. Propter miseriam inopum, et gemitum pauperum, nunc exsurgam, dicit Dominus.

"Because of the wretchedness of the helpless and the sighs of the poor, I will now intervene," says the Lord; "I will put them in safety; as they have trusted in Me, I will save them."

Ponam in salutari: fiducialiter agam in eo.

7. Eloquia Domini, eloquia casta: argentum igne

The promises of the Lord are sincere; they are like silver refined

2. "Salvum, etc." Heb.: *Give help, O Yahweh.*

3. "Corde et corde," that is, with a double heart.

6. "Fiducialiter, etc." LXX: *I will shine forth upon him* (the afflicted one).

7. "Probatum terræ." Hebrew is obscure, but perhaps: *In a furnace on the*

examinatum, probatum terræ purgatum septuplum.

8. Tu, Domine, servabis nos: et custodies nos a generatione hac in æternum.

9. In circuitu impii ambulant: secundum altitudinem tuam multiplicasti filios hominum.

in a furnace, flowing out to earth, completely purified.

Thou, O Lord, wilt preserve us and keep us forever safe from this class of evil men,

Though the wicked are all around us, and the worst among the sons of men are in the ascendency.

PSALM XII (Heb. 13)

INTRODUCTION

The Psalmist is almost in despair over the extremity of his plight and Jehovah's apparent indifference to him (vv. 1, 2). But he turns to prayer and begs that the Lord hear him before he sleeps the sleep of death and his enemies rejoice at his failure (vv. 3–5). Prayer brings comfort and confidence of deliverance (v. 6).

Many authors think this Psalm belongs to the later period of David's persecution by Saul (cfr. I Kings, xviii. 29; xxvii. 4).

1. In finem, Psalmus David.

Almost in Despair the Psalmist Begs for Help (1–5).

Usquequo, Domine, oblivisceris me in finem? Usquequo avertis faciem tuam a me?

How long, O Lord, wilt Thou utterly forget me? How long wilt Thou hide Thy face from me?

earth; St. Jerome: *Separatum a terra* (*i.e.,* cleared of dross).—"Purgatum septuplum," that is, perfectly purified. Seven was regarded as a perfect number.

9. "Secundum altitudinem, etc." Paraphrase is according to Hebrew and St. Jerome.

2. Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?

3. Usquequo exaltabitur inimicus meus super me?

4. Respice, et exaudi me, Domine Deus meus.

Illumina oculos meos ne unquam obdormiam in morte:

5. Nequando dicat inimicus meus: Prævalui adversus eum.

Qui tribulant me, exsultabunt si motus fuero:

How long must I continue to plan means of escaping the plots of mine enemies, bearing daily grief in my heart?

How long is my foe to triumph over me?

Look with pity on me and hear me, O Lord my God. Enlighten mine eyes, dimmed with grief, lest I sleep the sleep of death;

Lest my foe should ever be able to say: "I have prevailed against him"; lest mine adversaries rejoice over my downfall.

Prayer Brings Relief (6).

6. Ego autem in misericordia tua speravi.

Exsultabit cor meum in salutari tuo; cantabo Domino qui bona tribuit mihi: et psallam nomini Domini altissimi.

But I have unshaken confidence in Thy goodness and mercy; and my heart will rejoice in Thy saving help. I will sing to the Lord for His kindness to me, I will praise the name of the Most High.

2. "Ponam consilia, etc.," that is, plan how to escape the plots of his enemies.

6. "Et psallam, etc." This line is not in the Hebrew.

PSALM XIII (Heb. 14)

INTRODUCTION

This ethical Psalm describes human corruption and its punishment, and calls on God for rescue. If the Psalmist is not referring to the disorders of the primeval world—at the time of the flood, at Babel and in Sodom—and to the oppression of the Hebrews in Egypt, his words at least recall to our minds those dreadful events.

It is probable, however, that the Psalmist is describing the depravity of his own age and country, and some special intervention of God against godless enemies.

According to the title this is a Psalm of David; but some think the last verse is a liturgical addition made at the time of the Babylonian exile. This Psalm appears later as Psalm LII, the chief differences between the two poems being the substitution of Elohim in Psalm LII for the Yahweh or Jehovah of Psalm XIII, and a wide divergence of verse 6 of Psalm LII from verses 5 and 6 of the present Psalm. The section between verses 3 and 4 of this Psalm is not added in Psalm LII and does not belong here, being an interpolation taken from Romans, iii. 13–18. Psalm XIII may be divided as follows:

I. A state of general corruption and its cause (vv. 1–3a).
II. A detailed description of this corruption (v. 3b).
III. The condign punishment of the wicked (vv. 4–6).
IV. Concluding prayer for deliverance (v. 7).

1. In finem, Psalmus David.

The General Corruption (1–3a).

Dixit insipiens in corde suo: Non est Deus.

Corrupti sunt, et abominabiles facti sunt in studiis suis: non est qui faciat

Wicked men said in the foolishness of their hearts: "There is no God to judge and punish us." They degraded their own nature, they made themselves abominable

1. "Insipiens" refers here to a class of men, and not to an individual; it stands for a Hebrew term which designates not mere ignorance or stupidity, but moral perversity.—"Dixit in corde," that is, he draws a deliberate con-

bonum, non est usque ad unum.

2. Dominus de cœlo prospexit super filios hominum, ut videat si est intelligens, aut requirens Deum.

3a. Omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.

to God by their wicked plannings and deeds. There was none among them that did good, not even one.

From the height of heaven the Lord looked down upon mankind to see if there were any that did understand and live righteously, or one that did seek after God.

And He saw that all had turned aside from the right path, that together all had become useless and profitless to Him, that there was none among them that did good, no, not even one.

A Description of Human Depravity (3b).

3b. Sepulcrum patens est guttur eorum: linguis suis dolose agebant, venenum aspidum sub labiis eorum.

Quorum os maledictione et amaritudine plenum est: veloces pedes eorum ad

Their throat is like an open grave, exhaling fetid corruption; their tongues are full of deceit; calumny, like the poison of asps, is beneath their lips; their mouth is full of malediction and taunting against their neighbor; their feet are ever ready for deeds of blood;

clusion in his mind and acts upon it in practice. He ignores the voice of conscience and the book of nature, both of which tell him there is a God.—"In studiis suis." This includes both schemes and their execution.—"Non est usque ad unum." This phrase is not found in the Hebrew. It is a hyperbole to express the general wickedness that prevailed (cfr. v. 6).

2. "Intelligens" is the antithesis of "insipiens," and means one who puts God before him in his life and actions.

3b. This section was inserted here from St. Paul's Epistle to the Romans, iii. 13–18, and is mainly a collection of Psalm passages. It is not found in the Hebrew or early versions of Psalm XIII, but St. Jerome speaks of it appearing in certain incorrect Latin and Greek editions. It found its way into the text through a copyist.

effundendum sanguinem.
Contritio et infelicitas in viis eorum, et viam pacis non cognoverunt: non est timor Dei ante oculos eorum.

destruction and affliction follow in their wake; and the way of peace they have not known; there is no fear of God before their eyes.

The Punishment of the Wicked (4–6).

4. Nonne cognoscent omnes qui operantur iniquitatem, qui devorant plebem meam sicut escam panis?

But have not the workers of iniquity been made to know by dire experience the folly of their way? Yea verily, those who oppressed my people—living by them as if they were a meal of bread,

5. Dominum non invocaverunt, illic trepidaverunt timore, ubi non erat timor.

And calling not upon the true God—these were suddenly overtaken by vengeance and made to fear when there was no natural cause for alarm.

6. Quoniam Dominus in generatione justa est, consilium inopis confudistis:

The foolish had turned to derision the determination of the lowly to seek after God and to

4. "Qui devorant, etc." According to some, the reference here is to powerful Israelites who oppressed the just among their brethren. More likely, "my people" refers to Israel as a nation, and the oppressors are foreign enemies, likely the Egyptians. "My people" is the usual expression for Israel.

5. "Illic trepidaverunt, etc." This may also mean that the godless had reason to fear when the just had none, as in the plagues of Egypt, or in some other event of which we have no knowledge. Others think the meaning is: the wicked who did not fear the living God trembled before idols from whom there was nothing to fear.—"Ubi non erat timor" is wanting here in the Hebrew, but is found in the original of Psalm LII.

6. "In generatione justa" means the Lord is with and protects His elect.—"Consilium inopis, etc." Other explanations are: (a) the fool sought to frustrate the plans of the lowly; (b) through their own plans against the lowly the fools were brought to confusion.

quoniam Dominus spes ejus est.

place hope in Him; but from experience they learned that there is indeed a God who cares for the righteous, protecting them against oppressors.

Concluding Prayer (7).

7. Quis dabit ex Sion salutare Israel? cum averterit Dominus captivitatem plebis suæ, exsultabit Jacob, et lætabitur Israel.

Would that God would now send help to Israel from Sion, and restore the fortunes of His people! Then would Jacob be glad and Israel rejoice.

PSALM XIV (Heb. 15)

INTRODUCTION

We have here a didactic Psalm in which the question is asked and answered as to what is required for entrance into the house of the Lord. According to the title the Psalm was written by David, and there is nothing in its contents to cause us to reject the Davidic authorship. It is very similar to Psalm XXIII, and may have been composed at the same time. According to the general opinion, Psalm XXIII was written by David for the translation of the Ark to the tent he had prepared for it on Mount Sion (II Kings, vi. 17). Such an occasion would have been a most appropriate one for the composition of the present Psalm, which treats of the virtues necessary in those who would enter into the presence of the all-holy God in His Tabernacle. We may divide this Psalm as follows:

I. A visitor to the Tabernacle asks who is worthy to be admitted into the house of Jehovah (v. 1).

II. The priests at the gateway of the Tabernacle reply first in general terms (v. 2), and then in detail (vv. 3–5a), and conclude with a blessing (v. 5b).

7. "Cum averterit captivitatem, etc." The Hebrew here may mean either the bringing back of the nation from captivity, or the restoring of its fortunes after some trial. Hence, it is not necessary to see a reference to the Babylonian captivity in this verse.

1. Psalmus David.

The Visitor Proposes His Question (1).

Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?

O Lord, who is worthy to be a guest in Thy tent, or to abide on the mountain which Thou hast hallowed by Thy presence?

The Answer Is Given by the Priests (2–5a).

2. Qui ingreditur sine macula, et operatur justitiam:

He will be worthy to dwell in Jehovah's presence who lives a blameless life and practises righteousness.

3. Qui loquitur veritatem in corde suo, qui non egit dolum in lingua sua:

Nec fecit proximo suo malum, et opprobrium non accepit adversus proximos suos.

Such a man thinks and speaks the truth; he does not slander with his tongue; he does no evil to his neighbor; he permits no scorn or detraction of his fellow-men.

4. Ad nihilum deductus est in conspectu ejus malignus: timentes autem Dñum glorificat:

Qui jurat proximo suo, et non decipit.

Such a man has a right estimate of men, he abhors the base and honors those that revere the Lord. If he takes an oath to do his neighbor a service, he is careful to fulfill it. He does not put out his

1. "Quis habitabit, etc." Some take this question as referring only to the ministers of the Sanctuary, but the question doubtless has a much wider range, and includes all the inhabitants of Jerusalem, and in a spiritual sense even all who will draw near to God.—"In tabernaculo tuo" might mean, metaphorically, "in Thine abode"; but as it stands here paralleled by "Thy holy mount," the reference seems to be to the tent which David pitched for the Ark on Mount Sion.

4. Qui jurat proximo suo, etc." Heb.: *Who swears to do evil and to fulfill his oath.* The meaning is that, even if he takes a rash oath disadvantageous to himself, he does not hesitate to keep it, as the law required: "If a man swear, he must accomplish his oath" (Lev., v. 4).

5a. Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit:	money for usury, and takes no bribes against the innocent.

Concluding Blessing (5b).

5b. Qui facit hæc, non movebitur in æternum.	He that does these things shall not only be admitted into the presence of the Lord, but shall enjoy unshaken prosperity.

PSALM XV (Heb. 16)

INTRODUCTION

This Psalm may have been written by David during his outlaw life, when deprived of his share in the inheritance of Jehovah and in danger of apostasy; or it may have been prompted by the sight all around of Israelites who had abandoned the true God and turned to idol-worship. Whatever the occasion, the Psalmist is sustained in the hour of distress by the thought that God Himself is the fair portion of his inheritance, the real source of his happiness, the one worthy object of his worship. In the possession of such a lot he rejoices and feels secure against all perils. The Lord will not forsake him, nor suffer him to experience lasting destruction, but will in the end take him to Himself and delight him with His own divine presence evermore. The closing verses seem unquestionably to point to a future state of blessed immortality, whether the full meaning of his inspired, ecstatic words was realized by the writer or not.

The Messianic character of the Psalm is certain. The Messiah is speaking through the Psalmist, especially in the last verses, which were quoted by St. Peter on the Day of Pentecost and by St. Paul at Antioch in Pisidia as a prophecy of Christ's resurrection (cfr. Acts, ii. 25–28; xiii. 35). We may divide the Psalm into three parts:

5. "Ad usuram." The law forbade the taking of interest from fellow-countrymen, but not from foreigners (Lev., xxv. 35–37; Deut., xxiii. 19, 20). The circumstances of modern society have made the taking of reasonable interest on money perfectly lawful.—"Munera super innocentem." Bribery has always been one of the curses of Oriental countries.

I. An appeal to the Lord for protection, who alone is the Psalmist's happiness and lot (vv. 1–5).

II. The Psalmist rejoices over his portion and will fear no evil (vv. 6–9).

III. Enduring blessedness awaits the Psalmist (vv. 10, 11).

1. Tituli inscriptio ipsi David.

God Is the Psalmist's Refuge and Portion (1–5).

Conserva me, Domine, quoniam speravi in te.

2. Dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges.

3. Sanctis, qui sunt in terra ejus, mirificavit omnes voluntates meas in eis.

4. Multiplicatæ sunt infirmitates eorum: postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus: nec memor ero nominum eorum per labia mea.

5. Dominus pars hereditatis meæ, et calicis mei: tu es qui restitues hereditatem meam mihi.

O Lord, keep me safe, for in Thee do I put my trust.

I say to the Lord: "Thou art my God; I have no other good, no other happiness, besides Thee."

As for the saints who are on earth, Thou hast wondrously accomplished for them all that I could wish.

On the contrary, many are the woes of them that run after strange gods. I will have nothing to do with their gatherings, where they offer to idols libations of blood; I will not so much as mention their names.

Lord, Thou art my allotted portion, my possession; it is Thou who hast given me mine inheritance, which no man can take away.

2. "Quoniam bonorum, etc." Paraphrase follows the Hebrew.

3. "Sanctis," that is, those faithful to the law.—"Ejus" is probably a gloss.

4. Postea" should be "post ea" (*i.e.*, after other gods).—"Conventicula." Heb.: *I will not pour out their libations of blood.*

The Psalmist Rejoices over His Inheritance (6–9).

6. Funes ceciderunt mihi in præclaris: etenim hereditas mea præclara est mihi.

The portion that has fallen to me by the measuring lines is very pleasant; mine inheritance is beautiful to look upon.

7. Benedicam Dominum, qui tribuit mihi intellectum: insuper et usque ad noctem increpuerunt me renes mei.

I bless the Lord for giving me insight and direction to choose the way of success and happiness, for inspiring and teaching me even during the night.

8. Providebam Dominum in conspectu meo semper; quoniam a dextris est mihi, ne commovear.

At all times I will see the Lord before mine eyes, for with Him at my side, I can have no fear.

9. Propter hoc lætatum est cor meum, et exsultavit lingua mea: insuper et caro mea requiescet in spe.

Wherefore, my heart is glad and my tongue is loud with praise, while my body rests in safety.

Future Blessedness Awaits the Psalmist (10, 11).

10. Quoniam non derelinques animam meam in inferno: nec dabis sanctum tuum videre corruptionem.

For Thou wilt not abandon me to the underworld, the realm of the dead; nor permit Thy faithful worshipper to see lasting destruction.

11. Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo: delectationes in dextera tua usque in finem.

Thou wilt make known to me the way of enduring life; Thou wilt fill me with joy through the vision of Thy face, in the presence of which there is bliss for evermore.

6. "Funes" were the measuring lines with which a portion of land was marked off for a person.

7. "Renes" were thought to be the seat of the emotions and affections, and often of perception.

11. "Adimplebis me, etc." Heb.: *Fullness of joy is with Thy face.*

PSALM XVI (Heb. 17)

INTRODUCTION

This Psalm is a prayer of David for help, probably against the persecution of King Saul. The occasion may have been Saul's pursuit of David into the wilderness of Maon. David and his men were on the point of being surrounded and captured, when a sudden eruption of the Philistines caused Saul to desist from his attack (I Kings, xxiii. 25 sqq.). The whole context of the Psalm corresponds to this historical setting, although some modern critics are inclined to place it after the exile.

There are many points of resemblance between this and Psalm XV, and both seem clearly to imply in their closing verses the doctrine of immortality. The text of the present Psalm is in bad condition. It may be divided as follows:

I. The Psalmist's first appeal to Jehovah. He is innocent and his persecutors are unjust (vv. 1–5).

II. The Psalmist's second prayer to Jehovah. He has full confidence in the Lord, his enemies are cruel and merciless (vv. 6–12).

III. The Psalmist's third prayer for help. His enemies are given over to the things of this world, but he has spiritual aspirations (vv. 13–15).

1. Oratio David.

The Innocence of the Psalmist (1–5).

Exaudi, Ḍomine, justitiam meam: intende deprecationem meam.	Hear, O Lord, my just cause, and be attentive to my petition.
Auribus percipe orationem meam, non in labiis dolosis.	Give ear to my prayer, which springs not from deceitful lips.
2. De vultu tuo judicium meum prodeat: oculi tui videant æquitates.	Let the sentence pronounced upon me come forth from Thy presence; let Thine eyes look with equity upon the merits of my case.

3. Probasti cor meum, et visitasti nocte: igne me examinasti, et non est inventa in me iniquitas.

Thou hast put my heart to test and searched my thoughts even in the night, when I least expected it; Thou hast tried me like metals with fire, but hast found in me no sin, no dross of evil purpose.

4. Ut non loquatur os meum opera hominum: propter verba labiorum tuorum, ego custodivi vias duras.

My mouth has not approved the evil works of men; and this I have done because of the commands of Thy lips, though it has meant for me the practice of much austerity.

5. Perfice gressus meos in semitis tuis: ut non moveantur vestigia mea.

Make firm my steps and conduct me along Thy paths, so that my feet slip not from the observance of Thy law.

The Wickedness of the Persecutor (6–12).

6. Ego clamavi, quoniam exaudisti me, Deus: inclina aurem tuam mihi, et exaudi verba mea.

I call on Thee, O God, for Thou hast ever heard and answered me. Incline Thine ear unto me and hear my words.

7. Mirifica misericordias tuas, qui salvos facis sperantes in te.

Give me a striking proof of Thy lovingkindness, Thou that rescuest those who put their trust in Thee.

3. "Non est inventa, etc." The Psalmist is here protesting his innocence as far as his persecutors are concerned, that he is altogether sinless in the sight of God.—"Visitasti nocte." These words may also mean: (a) the night is the special time for wicked plottings, but not even then has the Psalmist been found guilty by God: (b) while men behold the Psalmist only during the day, the Lord sees him even during the night, and yet finds no wickedness in him.

4, 5. Heb.: *My mouth has never gone beyond my thought* (*i.e.,* I have been sincere and truthful); *and as for the works of men, on account of Thy commandments, I have shunned the ways of the harsh* (*i.e.,* I have avoided the society, and refrained from following the bad example of the sinner). *My steps have held fast to Thy paths, my feet have not slipped* (*i.e.,* my conduct has been free from moral slips and falls).

8. A resistentibus dexteræ tuæ cushodi me, ut pupillam oculi.

Sub umbra alarum tuarum protege me:

9. A facie impiorum qui me afflixerunt.

Inimici mei animam meam circumdederunt.

10. Adipem suum concluserunt: os eorum locutum est superbiam.

11. Projicientes me nunc circumdederunt me: oculos suos statuerunt declinare in terram.

12. Susceperunt me sicut leo paratus ad prædam: et sicut catulus leonis habitans in abditis.

Preserve me as the apple of Thine eye from those who would resist the power of Thy right hand; shield me under the shadow of Thy wings from the evil ones who oppress me, from mine enemies who surround me with murderous intent.

They have shut up their unfeeling hearts against all pity, and their mouths are full of insolence and pride.

Having cast me down, they now envelop me, and watch intently for an opportunity to destroy me.

They pursue me like a lion greedy for his prey, and like a young lion that lurks in his lair.

The Psalmist's Confident Prayer (13–15).

13. Exsurge, Domine, præveni eum, et supplanta

Arise, O Lord, go to meet the leader of my foes; forestall him

8. "Dexteræ tuæ." The right hand stands for the authority and power of God. The sense of the Hebrew here is: "Who savest from Thine adversaries those who fly to Thy right hand."—"Pupillam oculi." The apple of the eye is the symbol of that which is tenderest and dearest.

9. "Animam meam." The enemy sought David's life.

10. "Adipem suum," *their own fat.* In Hebrew, fatness signifies insensibility or want of heart.

11. Heb.: *They press upon me, they follow my steps, they envelop me. They spy with their eyes to cast me down headlong.*

13b, 14a. Heb.: *Deliver my life from the wicked by Thy sword; from men by Thy hand.*

eum: eripe animam meam ab impio, frameam tuam

14. Ab inimicis manus tuæ.

Domine, a paucis de terra divide eos in vita eorum: de absconditis tuis adimpletus est venter eorum.

Saturati sunt filiis: et dimiserunt reliquias suas parvulis suis.

15. Ego autem in justitia apparebo conspectui tuo: satiabor cum apparuerit gloria tua.

and cast him to the earth. Rescue my life from the wicked, snatch the sword from the enemies of Thy hand.

Separate those godless ones, even now while they still live, from Thy little flock on earth; they care only for the things of this world, filling their bellies with the good things Thou hast hidden in the earth; they put their satisfaction in having large families and fortune enough for themselves and their children after them.

But as for me, I place not my happiness in such things. Let me appear innocent and holy in Thy sight, and I shall be satisfied in the revelation of Thy glory.

14b, 14c. These lines, as they stand in the Vulgate, are incomprehensible. In the paraphrase we have followed the explanation of Bellarmine.—"A paucis." Heb.: *From men.* The sense of the whole passage according to the Hebrew is: "Deliver me, O Lord, from worldly minded men, who choose this life as their portion, and whom God accordingly gratifies by satisfying their lower appetites."

15. Heb.: *I shall be satisfied, in the awakening, with Thy likeness.* Various explanations: (a) I shall be satisfied, when Thou awakest to help me, with the vision of Thy benign countenance; or (b) when I awake from the night of calamity in which I now am, I shall experience the delight of Thy protection; or (c) when I awake from the sleep of death, I shall behold Thy countenance in the world beyond, being transfigured in Thy likeness. This last is the common explanation of the passage. The doctrine of future immortality and blessedness is certainly implied in this and in similar Psalm texts; but whether this doctrine was clearly apprehended by the Psalmist is a matter of dispute.

PSALM XVII (Heb. 18)

INTRODUCTION

This is a Psalm of praise and thanksgiving, and one of the most sublime in the Psalter. That it had David as its author is clear from the title, and from both internal and external evidence. The poet is a general and a king, who has had to contend with domestic and foreign foes, who has suffered from a ferocious persecutor, but who has been rescued from every peril and has triumphed over his enemies and received the submission of surrounding nations. These characteristics point indisputably to King David. This same poem, with a few variations, is found also in II Kings, xxii, as a poem of David. The compiler of II Kings embodied it in his work "as at once the best illustration of David's life and character, and the noblest specimen of his poetry" (Kirkpatrick).

It is not entirely certain when this Psalm was composed; but from the title and contents it seems most probable that it was written towards the middle of David's reign, when he was at the zenith of his prosperity, when the struggles of earlier years had given way to peace, and before the sorrows of later times had darkened his days.

This Psalm has rightly been regarded by the Fathers as Messianic, for many of its figures and expressions seem too lofty and solemn to be descriptive of the career of any merely earthly king. It may be divided into three main sections as follows:

I. The Psalmist praises God for His help (vv. 2–4), describes the extremity of his peril (vv. 5–7), and the rescue that came to him from heaven (vv. 8–16).

II. The Psalmist gives the reasons for his deliverance, and enumerates other benefits received from Jehovah (vv. 17–35).

III. David admits that it is to God he owes all he has accomplished in the past, and thanks Him also for the blessings promised for the future (vv. 36–51).

1. In finem puero Domini David, qui loctus est Domino verba cantici hujus, in die, qua eripuit eum Dominus de manu omnium inimicorum ejus, et de manu Saul, et dixit.

Jehovah Is Praised for His Help (2–4).

2. Diligam te, Domine, fortitudo mea:	Tenderly do I love thee, O Lord, my strength.
3. Dominus firmamentum meum, et refugium meum, et liberator meus. Deus meus adjutor meus, et sperabo in eum. Protector meus, et cornu salutis meæ, et susceptor meus.	The Lord is my stay, and my refuge and my deliverer. My God is my helper, and in Him I will put my trust. He is my protector, my strong saviour, my refuge.
4. Laudans invocabo Dominum: et ab inimicis meis salvus ero.	I call upon the Lord with praises, because He has saved me from my foes.

The Extremity of David's Peril Is Described (5–7).

5. Circumdederunt me dolores mortis: et torrentes iniquitatis conturbaverunt me.	The pains of death were all around me, and torrents of iniquity dismayed me.
6. Dolores inferni circumdederunt me: præoc-	Sheol with its woes surrounded me, and death with its fetters tried

2, 3. The Heb. is much more poetic here: *The Lord is my rock, and my fortress, and my deliverer; my God in whom I will trust; my buckler and the horn of my strength, my high tower.* The imagery is taken from the features of the country in which David was a fugitive during the persecution of Saul, a rugged region in which were many caves and cliffs and natural strongholds.

4. Heb.: *I will call upon the Lord, who is worthy of praise.*—"Invocabo . . . salvus ero." Although the verbs here are future, the sense may also be rendered: (a) I praise the Lord now, because in past times He saved me; (b) whenever I call upon the Lord, He helps me.

5. "Dolores mortis." The corresponding text of II Kings has "billows of death," which suits better the parallelism of the next line, "floods of iniquity." —"Torrentes iniquitatis." Heb.: *Torrents of destruction.*

6. Death and Sheol, the mysterious underworld, are personified as hunters seeking to ensnare David; the meaning is that he was very near to death.

cupaverunt me laquei mortis.

to entangle me.

7. In tribulatione mea invocavi Dominum, et ad Deum meum clamavi:

Et exaudivit de templo sancto suo vocem meam: et clamor meus in conspectu ejus, introivit in aures ejus.

But in my distress I called to the Lord, and I cried to my God for help; and from His sacred palace in heaven He heard my voice, and my cry came to His ears.

David's Deliverance Is Described (8–16).

8. Commota est, et contremuit terra: fundamenta montium conturbata sunt, et commota sunt, quoniam iratus est eis.

9. Ascendit fumus in ira ejus: et ignis a facie ejus exarsit: carbones succensi sunt ab eo.

10. Inclinavit cœlos, et

And behold the earth shook and trembled, the mountains were convulsed and shaken to their very bases, for the Lord was angry with mine enemies.

In His fury thunderclouds, like smoke, fumed from His nostrils, lightnings, like fire, flashed forth from His countenance, and blazing coals were kindled by Him.

He lowered the storm clouds of

8–16. We have here perhaps an account of the dispersion of David's enemies by a thunderstorm on some particular occasion; or, more likely, the Psalmist pictures through a storm Jehovah's intervention in his behalf in general, without special reference to any single instance. For similar descriptions, see Exodus, xix. 16–18; Wis., v. 22 sqq. The storm is described in orderly succession: we have first the trembling of the earth (v. 8), the gathering clouds with distant flashes of lightning (v. 9), the deepening darkness (vv. 10–12), and finally the bursting of the storm in all its fury (vv. 13–16).

9. "Ignis a facie, etc." Heb.: *A devouring fire came out of His mouth.*— "Carbones succensi sunt ab eo." This is a parallel expression to the "ignis" of the preceding line, and stands for lightning.

10–12. Jehovah is represented as descending from heaven, with the clouds like a pavement under His feet, and with darkness encircling Him like a tent, while He Himself is concealed within, enthroned on the wings of cherubim, as in the Tabernacle He rested over the two cherubim of the Ark of the

descendit: et caligo sub pedibus ejus.

11. Et ascendit super cherubim, et volavit: volavit super pennas ventorum.

12. Et posuit tenebras latibulum suum, in circuitu ejus tabernaculum ejus: tenebrosa aqua in nubibus aeris.

13. Præ fulgore in conspectu ejus nubes transierunt, grando et carbones ignis.

14. Et intonuit de cœlo Dominus, et Altissimus dedit vocem suam: grando et carbones ignis.

15. Et misit sagittas suas, et dissipavit eos: fulgura multiplicavit, et conturbavit eos.

16. Et apparuerunt fon-

the heavens and descended; and their thick darkness was under His feet.

And He did fly through space seated on Cherubs; yea, He did fly swiftly upon the wings of the wind.

He shrouded His majesty in darkness, and made dark waters and rain-clouds of the skies His pavilion round about Him.

And from the brightness of His countenance the clouds did flee in terror, scattering hailstones and bolts of fire.

From heaven the Lord spoke with the voice of thunder, and the voice of the Most High was heard amid hailstones and lightning flashes.

He shot out His thunderbolts like arrows and scattered the enemy; yea, He did send out His lightning in abundance and utterly dismayed them.

Then was the floor of the sea

Covenant. Or the cherubim here may mean the clouds, the flying steeds of Jehovah's chariot of war.

13. "Præ fulgore." The meaning may also be that the lightnings which pierced the clouds from time to time were flashes from the brilliancy of the divine glory which blazed within.

14. "Grando et carbones ignis." These words are wanting in the LXX (Septuagint) and in II Kings, and were perhaps inserted here through the error of a copyist from verse 13.

16. "Fundamenta orbis terrarum." The earth is represented as founded on

tes aquarum, et revelata sunt fundamenta orbis terrarum:

Ab increpatione tua, Domine, ab inspiratione spiritus iræ tuæ.

laid bare, and the very foundations of the earth were disclosed, at Thy rebuke, O Eternal, at the fierce blast of the storm that issued from Thy wrath.

Reasons Why God Manifested His Power (17–25).

17. Misit de summo et accepit me: et assumpsit me de aquis multis.

The Lord reached forth His hand from high heaven and delivered me from the many and great dangers in which I was sinking.

18. Eripuit me de inimicis meis fortissimis, et ab his qui oderunt me: puoniam confortati sunt super me.

He delivered me from my powerful enemies and from those who hated me, for they had become too mighty for me to escape without divine intervention.

19. Prævenerunt me in die afflictionis meæ: et factus est Dominus protector meus.

They came upon me in the day of my misfortune; but the Lord protected me against them.

20. Et eduxit me in latitudinem: salvum me fecit, quoniam voluit me.

And He led me out into freedom and safety, because I was dear to Him.

21. Et retribuet mihi

The Lord dealt with me accord-

the bed of the sea. The storm, raising the waters on high, brings into view the bottom of the ocean.

17. "De aquis multis." Many or great waters are often a symbol in Scripture of great danger or trouble.

18. The strong enemies here referred to are probably Saul and his partisans.

19. "Protector." Heb.: *Staff, support.*

20. "In latitudinem." Largeness of space is symbolic of freedom and happiness, just as constraint implies sorrow.

21. "Secundum puritatem manuum mearum." Cleanness of hands signifies moral integrity.

Dominus secundum justitiam meam, et secundum puritatem manuum mearum retribuet mihi:

22. Quia custodivi vias Domini, nec impie gessi a Deo meo.

23. Quoniam omnia judicia ejus in conspectu meo: et justitias ejus non repuli a me.

24. Et ero immaculatus cum eo: et observabo me ab iniquitate mea.

25. Et retribuet mihi Dominus secundum justitiam meam: et secundum puritatem manuum mearum in conspectu oculorum ejus.

ing to my righteousness; He recompensed me according to the innocence of my conduct.

For I have kept the laws of the Lord, and have done no evil that would separate me from my God;

For all His commandments were before me as the rule of my life, and I did not put away from me His statutes in order that I might sin with impunity.

I was also sinless before Him, being sincerely devoted to Him; and I watched over my actions that I might keep myself from fellowship with sin.

Therefore the Lord dealt with me according to my righteousness; He recompensed me according to the innocence of my conduct in His sight.

God Renders to All According to Their Works (26–30).

26. Cum sancto sanctus eris, et cum viro innocente innocens eris.

He whose life is characterized by piety will himself experience piety from Thee; and he whose

25. A repetition of verse 21.

26. "Cum sancto." The meaning here is that the man who is godly, dutiful, gracious and merciful, will receive from God a treatment similar to that which he shows to others.—"Cum innocente," that is, with the perfect man who is singlehearted in devotion to God.—"Cum electo." This may also be translated "with the pure man, with the man who purifies himself."—"Cum perverso."

27. Et cum electo electus eris: et cum perverso perverteris.

conduct is upright will himself be treated uprightly by Thee; with the sincere Thou dealest sincerely; but with the perverse Thou dealest according to his perversity, leaving him to his own ways.

28. Quoniam tu populum humilem salvum facies: et oculos superborum humiliabis.

For Thou rescuest the lowly, and bringest down the proud.

29. Quoniam tu illuminas lucernam meam, Domine: Deus meus illumina tenebras meas.

Thou makest the lamp of my life to shine and prosper, O Lord, and enlightenest the darkness of my sorrows;

30. Quoniam in te eripiar a tentatione, et in Deo meo transgrediar murum.

For by Thy help was I saved from an attack of enemies, and by the help of my God was I able to leap over a wall and take a city by storm.

David's Victories, a Gift from Jehovah (31–35).

31. Deus meus impolluta via ejus: eloquia Dñi igne examinata: protector est omnium sperantium in se.

The dealings of my God are without blemish, and His promises are as gold tried by fire, without the dross of uncertainty or guile; He is the protector of all those that put their trust in Him.

The perverse man here is one whose character is morally distorted and treacherous. He cannot complain if the Lord treats him according to the habits he has freely acquired.

29. In Oriental houses a lamp was kept continually burning. The burning lamp was a natural symbol of the continuance of life and happiness.

30. There seems to be a reference here to two memorable events in David's life—his successful pursuit of a raiding troop of Amalecites (I Kings, xxx) and his easy victory in the attack on Sion, which had been considered impregnable (II Kings, v. 6–8).

31. "Protector." Heb.: *Buckler, shield.*

32 Quoniam quis Deus præter Dominum? aut quis Deus præter Deum nostrum?

For what God is there that can help save the Lord, and what God is there that can protect save our God?

33. Deus qui præcinxit me virtute: et posuit immaculatam viam meam.

It is God who has girded me with strength and made my way free from obstacles.

34. Qui perfecit pedes meos tamquam cervorum, et super excelsa statuens me.

It is God who has made my feet swift like those of the stag, and placed me in security in mountain strongholds.

35. Qui docet manus meas ad prœlium: et posuisti, ut arcum æreum, brachia mea.

It is God who has trained my hands for battle and made my arms strong as a bow of brass.

The Victories of David Have Been Due to God (36–43).

36. Et dedisti mihi protectionem salutis tuæ: et dextera tua suscepit me:

Et disciplina tua correxit me in finem: et disciplina tua ipsa me docebit.

Thy protection, O Lord, has been my salvation; Thy right hand has been my support, that my foot should not slip; Thy directions have guided me always, and they will continue to direct me.

37. Dilatasti gressus meos subtus me: et non sunt infirmata vestigia mea.

Thou didst give me wide space for unobstructed movement, and the power to advance with unwavering step.

32. "Quis Deus." Heb.: *Who is a rock,* etc.

33–35. In these verses David mentions the qualifications for warfare with which God had gifted him—strength, swiftness of foot, skill—and the care God exercised in removing obstacles from his path and providing him with secure fortresses.—"Et posuisti, ut arcum æreum, etc." The meaning may be that David had the strength and art to bend a bow of brass.

36. "Dedisti mihi, etc." Heb.: *Thou hast given me the shield of Thy salvation.*

38. Persequar inimicos meos, et comprehendam illos: et non convertar donec deficiant.

I pursued my fleeing enemies and overtook them; nor did I turn back till they were destroyed.

39. Confringam illos, nec poterunt stare: cadent subtus pedes meos.

I so wounded them that they were not able to stand, but fell prostrate at my feet.

40. Et præcinxisti me virtute ad bellum: et supplantasti insurgentes in me subtus me,

Thou didst gird me with strength for battle, and didst overthrow those that rose in revolt against me.

41. Et inimicos meos dedisti mihi dorsum, et odientes me disperdidisti.

Yea, mine enemies Thou didst make to turn from me in flight; and Thou didst scatter them that hated me.

42. Clamaverunt, nec erat qui salvos faceret, ad Dominum: nec exaudivit eos.

They cried for help, but there was none to save them; they called even to the Lord, but He answered them not.

43. Et comminuam eos, ut pulverem ante faciem venti: ut lutum platearum delebo eos.

Then did I pound them to pieces and scatter them like dust before the wind; like the mire of the streets I flung them away.

God Has Assisted David Against Domestic and Foreign Foes (44–46).

44. Eripies me de contradictionibus populi: constitues me in caput gentium.

Thou didst save me from the seditions of mine own people, and didst put me at the head of the surrounding nations.

45. Populus, quem non cognovi, servivit mihi: in auditu auris obedivit mihi.

A people whom I had not known became my servants, and made their submission at the very mention of my name.

41. "Disperdidisti." Heb.: *I cut them off.*
43. "Delebo eos." LXX: *I did trample them;* Heb.: *I did pour them out.*

46. Filii alieni mentiti sunt mihi, filii alieni inveterati sunt, et claudicaverunt a semitis suis.

Foreigners offered me flattering homage, they waned before my power, and crept trembling from their strongholds.

David Praises Jehovah, His God and His Deliverer (47–51).

47. Vivit Dominus, et benedictus Deus meus, et exaltetur Deus salutis meæ.

The Eternal lives! and blessed be my God; exalted be the God who has given me victory!

48. Deus qui das vindictas mihi, et subdis populos sub me, liberator meus de inimicis meis iracundis.

He is the God who has avenged mine enemies, subduing the nations under me, and saving me from my furious foes:

49. Et ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

Yea, Thou hast made me safe from them that rose up against me, Thou hast rescued me from the man of violence.

50. Propterea confitebor tibi in nationibus, Domine: et nomini tuo psalmum dicam.

Therefore, O Jehovah, will I praise Thee before the pagan nations, and extol Thy name in psalms.

51. Magnificans salutes regis ejus, et faciens misericordiam christo suo David, et semini ejus usque in sæculum.

For it is God that gives great victories to His king, showing kindness to David, His anointed, and to his dynasty forever.

46. "Mentiti sunt," that is, they make an open pretense of homage.—"Inveterati sunt," *they grew old*—that is, waned before David's power.

49. "A viro iniquo" probably refers to Saul.

PSALM XVIII (Heb. 19)

INTRODUCTION

This Psalm was also written by David, according to the testimony of its title. In Psalm VIII the inspired singer described the magnificence of the natural world as seen by night, and in the present poem he is portraying the majesty of nature as disclosed by the light of day. The brilliancy and warmth of the sun which lightens up and vivifies the material world reminds the Psalmist of that other sun, the holy law of God, which illuminates the mind and quickens the soul. After having spoken in touching accents of all the law is, of all it does and all it promises, the Psalmist, reflecting on his own life, concludes with a prayer for pardon, for protection against the godless, and for acceptance of the words of his song. The Psalm consists of two distinct parts:

I. David celebrates the revelation of the power and majesty of God in nature, the universal and unceasing testimony of the heavens to their Creator (vv. 2–7).

II. He hymns the moral beauty and beneficent power of the divine law in its manifold elements and aspects, and begs that the great Lawgiver may forgive his sins, save him from the unrighteous and accept his song (vv. 8–15).

1. In finem, Psalmus David.

The Splendor of the Physical Order of the Universe (2–7).

2. Cœli enarrant gloriam Dei et opera manuum ejus annuntiat firmamentum.

3. Dies diei eructat verbum, et nox nocti indicat scientiam.

The heavens, by their magnificence, proclaim the majesty of God, and the firmament speaks of His handiwork.

Day after day, without interruption, this song of praise is continued, and night after night knowledge of Him is made known.

4. Non sunt loquelæ, neque sermones, quorum non audiantur voces eorum.

5. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

6. In sole posuit tabernaculum suum: et ipse tamquam sponsus procedens de thalamo suo:

Exsultavit ut gigas ad currendam viam.

7. A summo cœlo egressio ejus:

Et occursus ejus usque ad summum ejus: nec est qui se abscondat a calore ejus.

And there is no speech, there are no words in this hymn of the spheres, which cannot be heard and understood by all mankind.

For their voices resound over all the earth, and the meaning of their message extends to the uttermost parts of the world.

In the sun God has pitched His tent, there manifesting in particular His glory and majesty. And each morning this sun comes forth, as it were, from his resting-place, like a bridegroom leaving his chamber, and exults like a hero to run his course.

His rising is at one end of the heavens, and his goal is at their other end, and there is nothing that can escape his heat.

The Splendor of the Moral Order of the Universe (8–15).

8. Lex Domini immaculata convertens animas: testimonium Domini fi-

The law of the Lord is perfect, refreshing the soul; the command of the Lord is trustworthy, in-

4. According to the Hebrew, the meaning here is that the heavens and the spheres sing this hymn of praise silently, without sound of voice or use of words.

6. "In sole posuit, etc." Heb.: *He has set up a tent for the sun in them* (*i.e.,* the heavens). The poet pictures the sun as passing each night in this tent in the heavens, and as coming forth from it each morning in freshness to repeat his course around the earth.

8. "Lex," that is, the whole teaching of the *Torah*—doctrinal, moral, religious, ceremonial. Cfr. Psalm CXVIII.

dele, sapientiam præstans parvulis.

9. Justitiæ Dñi rectæ, lætificantes corda: præceptum Domini lucidum, illuminans oculos.

10. Timor Domini sanctus, permanens in sæculum sæculi: judicia Domini vera, justificata in semetipsa.

11. Desiderabilia super aurum et lapidem pretiosum multum: et dulciora super mel et favum.

12. Etenim servus tuus costodit ea, in custodiendis illis retributio multa.

13. Delicta quis intelligit? ab occultis meis munda me:

14. Et ab alienis parce servo tuo.

Si mei non fuerint dominati, tunc immaculatus ero: et emundabor a delicto maximo.

15. Et erunt ut complaceant eloquia oris mei: et meditatio cordis mei in

structing the simple, the open-minded.

The ordinances of the Lord are just, a joy to the heart; the precept of the Lord is clear, a light to the mind.

The fear of the Lord, which the law engenders, is holy, cleansing from sin, and enduring forever; the judgments of the Lord are true, altogether just:

They are more to be prized than gold, yea, than very precious stones; they are sweeter than honey, yea, than honey fresh from the comb.

Indeed, Thy servant loves and keeps them, for in observing them there is great reward.

Who can know his inadvertent faults? Cleanse me from my forgotten sins.

And from strange gods withhold Thy servant: let them have no dominion over me. Then shall I be blameless, and cleansed from many a transgression.

May the words of my mouth be acceptable, and may the thoughts of my heart be continually before

10. "In semetipsa," *altogether.*

13. "Delicta" and "occulta" are inadvertent faults against the Law, but the former were afterwards remembered, the latter remained unknown.

14. "Alienis." Heb.: *The proud,* insolent despisers of the Law.

conspectu tuo semper.
Domine adjutor meus, et redemptor meus.

Thee, O Lord, my helper and my redeemer!

PSALM XIX (Heb. 20)

INTRODUCTION

We have here a prayer for victory when the king is about to go forth to battle against powerful enemies. As a preparation for the struggle solemn sacrifices are offered in the Sanctuary, and this Psalm was sung partly during and partly after the sacrificial ceremony.

The enemy relies on material forces, but Israel confides in the strength of Jehovah. In the Syriac Version the title refers this Psalm to David's war with the Ammonites. The Psalm consists of two stanzas and a concluding verse. The first stanza was sung by the whole assembly—or by a choir of priests and Levites on behalf of the congregation—during the sacrifice; the second was sung afterwards by a priest or prophet, who declared the acceptance of the sacrifice and the certainty of the coming victory. Division:

I. Prayer of the congregation for the king's success in battle (vv. 2–7a).

II. A single voice proclaims the acceptance of the sacrifice and of the prayers of the people, professing for himself and all unfaltering trust in Jehovah (vv. 7b–9).

III. Concluding prayer of the whole congregation (v. 10).

1. In finem, Psalmus David.

The People Pray for the King's Victory (2–7a)

2. Exaudiat te Dominus in die tribulationis: protegat te nomen Dei Jacob.

May the Eternal hear and answer you on the day of battle; may the power of the God of Jacob protect you!

2. "Nomen Dei, etc.," that is, the power which the name represented.

3. Mittat tibi auxilium de sancto: et de Sion tueatur te.

May He send you help from the Sanctuary, and reinforce you from His dwelling on Mount Sion!

4. Memor sit omnis sacrificii tui: et holocaustum tuum pingue fiat.

May He remember all your offerings, and be pleased with your sacrifice of burnt-offering!

5. Tribuat tibi secundum cor tuum: et omne consilium tuum confirmet.

May He grant your heart's desire and fulfill all your plans!

6. Lætabimur in salutari tuo: et in nomine Dei nostri magnificabimur.

We will rejoice in your victory, exulting in the power of our God.

7a. Impleat Dominus omnes petitiones tuas.

May the Lord grant all your petitions!

The Sacrifice Has Been Accepted; Victory Is Pledged (7b–9).

7b. Nunc cognovi quoniam salvum fecit Dominus Christum suum.

Now I am assured by faith that the Lord will give victory to His anointed king; from His sacred place in heaven He will answer him with saving deeds of might, wrought by the power of His right hand.

Exaudiet illum de cœlo sancto suo: in potentatibus salus dexteræ ejus.

8. Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus.

Some put their trust in chariots, some in steeds; but we confide in the power of the Lord, our God.

9. Ipsi obligati sunt, et ceciderunt: nos autem surreximus et erecti sumus.

They are entangled and fall in defeat; but we rise from fear and stand erect in triumph.

4. "Pingue fiat." If the sacrifice was fat, it was more pleasing to God, as representing greater religious devotion on the part of the offerer.

6. "Magnificabimur." Heb.: *We will wave banners,* as a token of victory.

7b. "In potentatibus," that is, with deeds of power done by His right hand.—"Salus" should be *salutis.*

8. "Invocabimus." Heb.: *We will commemorate.*

Concluding Prayer of the Whole Assembly (10).

10. Domine, salvum fac regem: et exaudi nos in die, qua invocaverimus te.	O Lord, grant victory to the king, and answer our appeal when we call on Thee.

PSALM XX (Heb. 21)

INTRODUCTION

As the preceding Psalm was a prayer of petition for the success of the king in a battle about to be fought, this present one is a prayer of thanksgiving for the victory won. The two Psalms are, therefore, closely related as to contents and time of composition. In both the king is the prominent figure, as at once the representative of Jehovah and of the people. Both are prophetic and Messianic in aspect, as pointing to Him of whom the earthly king was the type and figure. The division of both is similar.

I. The congregation, or a choir of priests gives thanks for the king's victory and for the consequent honors that are his (vv. 2–7).

II. A single voice, perhaps of a priest, prophesies a continuance of the Lord's favors to the king and sings of the latter's future triumphs (vv. 8–13).

III. The whole congregation concludes with a prayer for immediate divine help (v. 14).

1. In finem, Psalmus David.

Thanksgiving for the King's Victory (2–7).

2. Domine, in virtute tua lætabitur rex: et super salutare tuum exsultabit vehementer.	O Lord, the king rejoices because of the help Thou hast sent him; he greatly exults in Thy victorious aid.
3. Desiderium cordis ejus tribuisti ei: et volun-	Thou hast given him the victory which he ardently desired, and

10. "Domine, salvum, etc." Heb.: *Save, Lord.*

tate labiorum ejus non fraudasti eum.

4. Quoniam prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso.

5. Vitam petiit a te: et tribuisti ei longitudinem dierum in sæculum, et in sæculum sæculi.

6. Magna est gloria ejus in salutari tuo: gloriam et magnum decorem impones super eum.

7. Quoniam dabis eum in benedictionem in sæculum sæculi: lætificabis eum in gaudio cum vultu tuo.

hast not denied him the request that he made.

For Thou didst come, as it were, to meet him with choicest blessings, and didst place on his head a crown of precious stones, as if crowning him anew.

He asked Thee for life, and length of days Thou hast given him, life forever and ever.

His renown is high because of Thy help; Thou hast endowed him with great splendor and state.

For Thou followest him with blessings at all times, and dost gladden him with the sweetness of Thy presence.

The Victory Won Is an Earnest of Future Triumphs (8–13).

8. Quoniam rex sperat in Domino: et in misericordia Altissimi non commovebitur.

9. Inveniatur manus tua omnibus inimicis tuis: dextera tua inveniat omnes qui te oderunt.

The king puts his trust in the Eternal, and because of the gracious help of the Most High he shall ever stand secure.

O king, may none of your foes escape your avenging hand, may your right hand reach out and punish all who hate you!

4. "Coronam." Perhaps the reference is to the precious crown captured from the city of Rabbath during the Ammonite war. Cfr. II Kings, xii. 30; I Par., xx. 2.

5. "Longitudinem dierum, etc." David's Kingdom was to remain forever, through the Messiah. Cfr. II Kings, vii. 13, 16.

9. It is disputed whether David or God is addressed in vv. 9–13.

10. Pones eos ut clibanum ignis in tempore vultus tui: Dominus in ira sua conturbabit eos, et devorabit eos ignis.

11. Fructum eorum de terra perdes: et semen eorum a filiis hominum.

12. Quoniam declinaverunt in te mala: cogitaverunt consilia, quæ non potuerunt stabilire.

13. Quoniam pones eos dorsum: in reliquiis tuis præparabis vultum eorum.

You shall consume them like fuel in a furnace of fire, when you appear in great anger; the Lord shall destroy them in His wrath, devouring them in flames of rage.

You shall sweep their children from the earth, and exterminate their offspring from among mankind.

For they have plotted evils against you, to dethrone you, they have devised mischievous plans which they cannot perform.

You shall put them to flight, aiming your arrows at their faces.

Prayer of the People for Immediate Help (14).

14. Exaltare Domine in virtute tua: cantabimus et psallemus virtutes tuas.

Arise, O Lord, in Thy strength, and we will praise Thee and sing of Thy mighty deeds.

PSALM XXI (Heb. 22)

INTRODUCTION

This pathetic song is the first and the greatest of the Passion Psalms. The opening words were spoken by our Lord on the Cross (Matt., xxvii. 46; Mark, xv. 34), and verse 19 is quoted by St. John (xix. 24) as a prophecy fulfilled in the partition of Christ's garments. In fact, the whole first part of the Psalm (vv. 2–22) is a graphic

10. "In tempore vultus tui," that is, in the day of vengeance.

13. "In reliquiis tuis, etc." Heb.: *You shall draw your bowstrings at their faces.* The Latin, as it stands, is a wrong rendering of the original.—"Præparabis," that is, you shall prepare to shoot your arrows at their faces, etc.

description of our Saviour's crucifixion and agony. Verse 23 is applied to Christ by the author of the Epistle to the Hebrews (ii. 12).

The poem may be safely accepted as Davidic, but scholars are variously divided as to the occasion and the subject or person described. (a) Some regard the Psalm as a record of personal experience, and think of David, or Ezechias, or Jeremias; (b) others see Israel in her dejection and exile described; (c) still others believe we have here outlined the ideal righteous sufferer in this world; (d) finally, there is the opinion, the most probable of all, which regards this Psalm as Messianic in its literal sense, that is, as descriptive, first and last, of the passion and glory of Christ. Of course, the other opinions do not exclude the Messianic character of the Psalm in a secondary or typical sense. The sufferer, they say, whoever he was, foreshadowed in his sorrows and trials the sufferings of Christ; and, in his glorious hopes for the future, the triumph of the Saviour. There are two main divisions:

I. The sufferer complains that he is forsaken by God who is holy and has shown so many past mercies, but who now has abandoned His faithful servant to scornful persecutors (vv. 2–11). He redoubles his plea, describing the strength of his foes and his own pitiable plight, till suddenly he is assured of deliverance (vv. 12–22).

II. In gratitude to God the sufferer will offer public thanksgiving, and calls on all Israel to join in his song (vv. 23–27). His thoughts take a wider range as a prophetic vision of the future reveals the ultimate universal dominion and sway of Jehovah (vv. 28–32).

1. In finem pro susceptione matutina, Psalmus David.

The Desolate Sufferer Complains to the All-Holy God (2–11).

2. Deus, Deus meus, respice in me: quare me dereliquisti?	O God, my God, look upon me; why has Thou forsaken me? Why
Longe a salute mea verba delictorum meorum.	are the cries of my anguish so far from helping me?
3. Deus meus, clamabo	My God, I cry by day, and Thou

2. "Respice in me" is not in the Hebrew, but is found in LXX.—"Verba delictorum meorum," as it stands, refers to our sins which Christ bore; but the phrase is a wrong translation of the Hebrew: *the words of my roaring.*

3. "Et non ad insipientiam" is from LXX; but Heb.: *And I am not silent* (*i.e.,* I have no rest, no relaxation).

per diem, et non exaudies: et nocte, et non ad insipientiam mihi.

4. Tu autem in sancto habitas, laus Israel.

5. In te speraverunt patres nostri: speraverunt, et liberasti eos.

6. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.

7. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

8. Omnes videntes me, deriserunt me: locuti sunt labiis, et moverunt caput.

9. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

10. Quoniam tu es, qui extraxisti me de ventre: spes mea ab uberibus matris meæ.

dost not answer; I cry in the nighttime, and no relief comes to me.

And yet, Thou art holy, dwelling in heaven, and art the theme of Israel's songs.

In Thee our fathers did hope; they hoped, and Thou didst rescue them.

To Thee they cried, and they were saved; in Thee they hoped, and they were not disappointed.

But as for me, I am treated as a worm and not a man; I am an object of men's contempt, the outcast of the people.

All who pass by and see me deride me; they mock me in their words, they wag their heads at me, saying:

"He hoped in the Lord, let the Lord come to his rescue; let the Lord free him, if He cares for him!"

Yes, Lord, in Thee have I hoped; for it was Thou who didst take me from my mother's womb, giving me life; Thou art my hope from my mother's breast.

4. "In sancto." The sense of the Hebrew is that God is the Holy One who is enthroned upon the praises of Israel.

9. "Speravit, etc." Heb.: *Trust Yahweh.*—"Quoniam vult eum," *for He delights in him.*

10. "Ab uberibus." Heb.: *On my mother's breast.*

11. In te projectus sum ex utero: de ventre matris meæ Deus meus es tu.

From my birth I have been entrusted to Thy care, from the womb of my mother Thou hast been my God.

The Sufferer Intensifies His Plea, Describing the Virulence of His Foes (12–22).

12. Ne discesseris a me: Quoniam tribulatio proxima est: quoniam non est qui adjuvet.

O, be not far from me now; for danger is near, and there is no one to help me.

13. Circumdederunt me vituli multi: tauri pingues obsederunt me.

Furious enemies are around me like a herd of oxen; they hem me in like fierce bulls.

14. Aperuerunt super me os suum, sicut leo rapiens et rugiens.

Like a ravening and roaring lion, they open their mouth to devour me.

15. Sicut aqua effusus sum: et dispersa sunt omnia ossa mea.

Factum est cor meum tamquam cera liquescens in medio ventris mei.

I am become as limp and helpless as water; my whole frame gives way; my heart is like wax, melting in my breast.

16. Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus meis: et in pulverem mortis deduxisti me.

My strength is dried up like a potsherd, my tongue cleaves to my jaws; Thou hast reduced me to the dust of death.

17. Quoniam circumdederunt me canes multi:

For enemies, like a pack of curs, encircle me, and a gang of male-

13. "Tauri pingues." Heb.: *Strong ones* (bulls) *of Bashan.* Bashan was famous for its rich pastures and cattle, and was situated in the north of the East Jordan country; it included a part of Gilead.

17. "Foderunt, etc." Heb.: *Like a lion my hands and my feet,* is to be rejected as a wrong reading.

concilium malignantium obsedit me.

Foderunt manus meas et pedes meos:

18. Dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt et inspexerunt me:

19. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

20. Tu autem, Dñe, ne elongaveris auxilium tuum a me: ad defensionem meam conspice.

21. Erue a framea Deus animam meam: et de manu canis unicam meam.

22. Salva me ex ore leonis: et a cornibus unicornium humilitatem meam.

factors encompass me; they are ready to pierce my hands and my feet.

I am so emaciated that they can count all my bones; and my foes gaze on me and examine me with malicious delight.

They are dividing among them my clothes, and casting lots for my seamless tunic.

But Thou, O Lord, keep not Thou far from me with Thy saving aid, but hasten to my rescue.

O God, spare me from the sword, and save my life from the power of those evil dogs.

Pluck me from them as from the jaws of the lion; and deliver my lowly life from them, as from the horns of a wild bull.

The Sufferer's Prayer Is Heard, and He Promises Thanksgiving (23–27).

23. Narrabo nomen tuum fratribus meis: in medio ecclesiæ laudabo te.

24. Qui timetis Domi-

I will declare Thy name to my brethren, my fellow-countrymen; and I will praise Thee in the gatherings of the faithful, saying:

"Praise the Lord, you who wor-

18. "Dinumeraverunt." Heb.: *I can number,* etc.

22. "Et a cornibus unicornium, etc." Heb.: *From the horns of the wild oxen Thou hast answered me*—that is, his prayer has been answered and he is saved.

num, laudate eum: universum semen Jacob glorificate eum.

ship Him; glorify Him, all you sons of Jacob;

25. Timeat eum omne semen Israel: quoniam non sprevit neque despexit deprecationem pauperis.

Nec avertit faciem suam a me: et cum clamarem ad eum exaudivit me.

"Reverence Him, all you sons of Israel. For He has not despised my poor cry, nor turned His face from me; but when I called to Him, He answered me."

26. Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timentium eum.

Thou, Lord, wilt be the theme of my song in the great gatherings of the faithful; and in the presence of all Thy worshippers I will offer the sacrifices I promised when in trouble.

27. Edent pauperes et saturabuntur: et laudabunt Dominum qui requirunt eum: vivent corda eorum in sæculum sæculi.

Then shall Thy faithful servants partake of my feast and be satisfied; all the worshippers of the Lord shall praise him; they shall live and rejoice forever.

All the Gentiles Are to Be Converted (28–32).

28. Reminiscentur et convertentur ad Dominum universi fines terræ:

Et adorabunt in conspectu ejus universæ familiæ gentium.

All the peoples of the earth shall be converted and return to a true knowledge of the Lord, and all the families of the heathen nations shall bow down in homage before Him.

29. Quoniam Domini est regnum: et ipse dominabitur gentium.

For the Lord alone is King of the world, and He only is the ruler of the nations.

26. "Apud te," that is, *of Thee,* or *about Thee* shall be my song, etc.
27. "Corda eorum." Heb.: *Your heart.*

30. Manducaverunt et adoraverunt omnes pingues terræ: in conspectu ejus cadent omnes qui descendunt in terram.

31. Et anima mea illi vivet: et semen meum serviet ipsi.

32. Annuntiabitur Domino generatio ventura: et annuntiabunt cœli justitiam ejus populo qui nascetur, quem fecit Dominus.

All the mighty ones of earth shall offer sacrifice and join with the meek in the eucharistic meal; and before Him shall bow in worship all who are about to die.

And I myself will live for Him, and my faithful followers shall serve Him.

The coming generation shall declare what the Lord has done for His servant, and the heavens shall speak of His faithful deeds to peoples yet unborn.

PSALM XXII (Heb. 23)

INTRODUCTION

This most beautiful of shepherd songs describes Jehovah's loving care of the Psalmist, and also, in a secondary sense, of Israel whom the Psalmist represents. The Lord is pictured first under the figure of a good shepherd who tends and guides and protects his sheep (vv. 1–4); and secondly, under the symbols of a bountiful host entertaining the Psalmist as his guest (vv. 5, 6).

1. Psalmus David.

The Lord Is a Good Shepherd (1–4).

Dominus regit me, et nihil mihi deerit:

The Lord guides me like a shepherd, and I want for nothing;

30. "Manducaverunt" refers to a sacrificial meal. "As the Psalm is Messianic, this can only refer to the Eucharist. In Hebrew, the tense is prophetic perfect" (Bird).

31. "Anima mea, etc." Heb.: *None shall keep his soul alive,* which gives no good sense.

1. "Dominus regit me." Heb.: *The Lord is my shepherd.*

2. In loco pascuæ ibi me collocavit.

Super aquam refectionis educavit me.

3. Animam meam convertit.

Deduxit me super semitas justitiæ, propter nomen suum.

4. Nam et si ambulavero in medio umbræ mortis, non timebo mala: quoniam tu mecum es.

Virga tua, et baculus tuus: ipsa me consolata sunt.

He places me in rich pastures every morning; He leads me to refreshing streams during the day,

To revive me and relieve fatigue, and He guides me in safety each evening to rest, for He is good and true.

And even if I pass through valleys of deep gloom, where there is danger of death, I have no fear, for Thou, O Lord, art with me; Thy rod and Thy staff, they comfort me.

The Lord Is a Bountiful Host (5, 6).

5. Parasti in conspectu meo mensam, adversus eos, qui tribulant me.

Impinguasti in oleo caput meum: et calix meus inebrians quam præclarus est!

6. Et misericordia tua subsequetur me omnibus diebus vitæ meæ:

Et ut inhabitem in domo Domini, in longitudinem dierum.

Thou preparest for me a great banquet in the sight of mine adversaries; Thou anointest my head with perfumed oil; my cup overflows with Thy generosity.

Surely Thy lovingkindness shall follow me all the days of my life, and I shall remain a guest of the Lord forever.

2. "Super aquam refectionis." Heb.: *Beside the waters of rest.*

4. "Umbræ mortis." This is a Hebraism to express deep darkness and great peril.—"Virga tua, etc." The staff was used to help the shepherd over rough places and to guide the sheep, the rod to defend them against wild animals.

5. "Adversus eos." Heb.: *In the presence of,* etc.

6. "Et ut inhabitem." Heb.: *And I will return* (to dwell), etc.

PSALM XXIII (Heb. 24)

INTRODUCTION

After the conquest of the Promised Land the Ark of the Covenant, the most precious treasure of the Jews, was kept in various places until the accession of King David, who in solemn procession transferred it to the Tabernacle which he had specially prepared for it on Mount Sion in Jerusalem, the capital of his kingdom. For this unique occasion, the greatest day in David's life, the present Psalm appears to have been written and sung for the first time. It may be divided into three parts:

I. The Ark being a symbol of the divine presence, the majesty of Him who comes to take possession of His chosen dwelling-place is first described (vv. 1, 2).

II. The conditions of approach to His sanctuary are laid down; the procession starts (vv. 3–6).

III. The procession escorting the Ark has now reached the city, and Jerusalem is called upon to open its gates to its true King, the character of whose sovereignty is proclaimed (vv. 7–10).

1. Prima Sabbati, Psalmus David.

The Majesty of the Lord of the Universe (1, 2).

Domini est terra et plenitudo ejus: orbis terrarum, et universi, qui habitant in eo.	The earth and all it contains belong to the Lord; also the universe and all its inhabitants.
2. Quia ipse super maria fundavit eum: et super flumina præparavit eum.	For He has raised it above the seas, and securely established it above the waters.

2. The Hebrews conceived the earth as established or founded upon water (Gen., vii. 11). The Psalmist wishes to say that only an almighty power could firmly fix the world on so unstable a basis.

The Holiness Required in Those Who Would Approach the Sanctuary of the Lord (3–6).

3. Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus?

4. Innocens manibus et mundo corde, qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

5. Hic accipiet benedictionem a Domino: et misericordiam a Deo salutari suo.

6. Hæc est generatio quærentium eum, quærentium faciem Dei Jacob.

Who may ascend Mount Sion, the hill of the Lord? Who is fit to stand within His sacred shrine?

Only he whose hands are clean and whose heart is unstained, who does not set his mind on what is false or sinful, and who has been true to his neighbor as well as God.

Such a one will receive a blessing from the Lord, and justice and mercy from God his saviour.

Such should be the class of people who would visit the Lord in His Sanctuary, and who would come into the divine presence of the God of Jacob.

The Glorious Entrance of the Lord into His Sanctuary on Mount Sion (7–10).

7. Attollite portas principes vestras, et elevamini portæ æternales: et introibit rex gloriæ.

Raise your arches, O gates, and open wide, you ancient doors, that the glorious King, symbolized by the Ark, may enter in.

4. "Innocens manibus, etc.," that is, he who sins neither by deed nor thought.—"Qui non accepit, etc." Heb.: *Who has not lifted up,* or *set his soul on something false.*—"Proximo suo" is not in the Hebrew.

5. "Misericordiam." Heb.: *Justice.*

7. "Attollite portas, etc." In the Vulgate the princes or priests guarding the city gates are addressed, but in the Hebrew the gates themselves are called upon to raise their heads, that is, to receive the honor and dignity of admitting the King of Glory, who was symbolically present over the Ark (cfr. IV Kings, xxv. 27; I Kings, iv. 21).

8. Quis est iste rex gloriæ? Dominus fortis et potens: Dominus potens in prœlio.

9. Attollite portas principes vestras, et elevamini portæ æternales: et introibit rex gloriæ.

10. Quis est iste rex gloriæ? Dominus virtutum ipse est rex gloriæ.

But who is this glorious King? He is the Eternal One, of infinite might, the Lord who is powerful in battle!

Then raise your arches, O gates, and open wide, you ancient doors, that the glorious King may enter in.

But who is this glorious King? This glorious King is the God of hosts, and the King of the legions of heaven.

PSALM XXIV (Heb. 25)

INTRODUCTION

According to the Septuagint and Vulgate numbering of the Psalms, this is the second of the acrostic or alphabetical Psalms (IX, XXIV, XXXIII, XXXVI, CX, CXI, CXVIII, CXLV), that is, Psalms in which each verse begins with a different letter of the Hebrew alphabet. The acrostic arrangement is somewhat irregular, however, in several verses of this present poem, due perhaps to a corruption of the text.

In this Psalm the author prays for protection, guidance and pardon, relying on the revealed character of Jehovah, and for deliverance from distress and pain. Verse 22 is a concluding prayer for Israel, and does not belong to this Psalm; it was doubtless a liturgical addition. The Psalm falls into three divisions:

I. The Psalmist prays for protection, direction and pardon (vv. 1–7).

II. He reflects on the nature of God and on the divine attitude towards those who fear Him (vv. 8–14).

III. He renews his prayer for deliverance from his sorrows, pains and foes (vv. 15–22).

1. In finem, Psalmus David.

Prayer for Protection, Guidance and Pardon (1–7).

Ad te, Domine, levavi animam meam:

2. Deus meus, in te confido, non erubescam:

3. Neque irrideant me inimici mei: etenim universi, qui sustinent te, non confundentur.

4. Confundantur omnes iniqua agentes supervacue.

Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me.

5. Dirige me in veritate tua, et doce me: quia tu es Deus salvator meus, et te sustinui tota die.

6. Reminiscere miserationum tuarum, Dñe, et misericordiarum tuarum, quæ a sæculo sunt.

7. Delicta juventutis meæ, et ignorantias meas ne memineris.

Secundum misericordiam tuam, memento mei tu: propter bonitatem tuam, Domine.

Unto Thee, O Lord, I raise my heart.

O my God, in Thee I trust, let me not be disappointed.

Let not mine enemies mock me, exulting in my ruin, for none who hope in Thee shall be disappointed.

But let those be shamed with disappointment whose conduct is perverse to no purpose. As for me, O Lord, show me Thy ways and teach me the paths in which Thou wouldst have me walk.

Guide me in the truth of Thy law, and teach me; for Thou art the God who can save me, and in Thee do I hope all the day.

Be mindful, O Lord, of Thy deeds of mercy and Thy acts of kindness, which Thou hast manifested from everlasting.

Remember not the frailties of my youth and the deliberate offences of riper years; but according to Thy mercy be mindful of me, for the sake of Thy goodness, O Lord.

4. "Omnes" is not in the Hebrew.—"Supervacue," that is, *to no purpose,* without profit to themselves.

6. "A sæculo," that is, from ancient times, like the Exodus.

God Is Kind to Those Who Fear Him (8–14).

8. Dulcis et rectus Dominus: propter hoc legem dabit delinquentibus in via.

The Lord is kind and just; and therefore He teaches the erring the way of right conduct.

9. Diriget mansuetos in judicio: docebit mites vias suas.

He guides the humbleminded in the practice of right, He teaches the lowly His ways.

10. Universæ viæ Domini, misericordia et veritas, requirentibus testamentum ejus et testimonia ejus.

All the dealings of the Lord are kindness and truth towards those who keep His covenant and obey His commands.

11. Propter nomen tuum, Domine, propitiaberis peccato meo: multum est enim.

For the sake of Thy name, which reveals Thy merciful character, O Lord, pardon my sins, for they are many.

12. Quis est homo qui timet Dominum? legem statuit ei in via, quam elegit.

Whoever reveres the Lord, him does the Lord teach the right course to follow.

13. Anima ejus in bonis demorabitur: et semen ejus hereditabit terram.

The life of such a man shall be prosperous, and his posterity shall inherit the land.

14. Firmamentum est Dominus timentibus eum: et testamentum ipsius ut manifestetur illis.

The Lord is a stay to those who revere Him, and His wish is to instruct them.

12. "Qui timet, etc.," *who reveres, worships the Lord. To fear Yahweh* often means to pay Him religious respect, to reverence Him.

14. "Firmamentum est, etc." Heb.: *The friendship* (*intimacy*) *of the Lord is with those who fear Him.*

Prayer for Deliverance and Protection (15–22).

15. Oculi mei semper ad Dominum: quoniam ipse evellet de laqueo pedes meos.

Mine eyes are ever turned towards the Lord, for He will deliver me from my troubles.

16. Respice in me et miserere mei: quia unicus et pauper sum ego.

Look upon me, O Lord, and pity me, for I am desolate and poor.

17. Tribulationes cordis mei multiplicatæ sunt: de necessitatibus meis erue me.

Many are the cares of my heart; do Thou rescue me from my distress.

18. Vide humilitatem meam, et laborem meum: et dimitte universa delicta mea.

Consider my poverty and my pain, and pardon all my sins.

19. Respice inimicos meos quoniam multiplicati sunt, et odio iniquo oderunt me.

O see how many are my foes, who hate me cruelly.

20. Custodi animam meam, et erue me: non erubescam, quoniam speravi in te.

Guard my life and rescue me; let me not be disappointed, for I have put my trust in Thee.

21. Innocentes et recti adhæserunt mihi: quia sustinui te.

The innocent and the upright have joined me, hoping for protection, because they know I confide in Thee.

22. Libera, Deus, Israel, ex omnibus tribulationibus suis.

Free the people of Israel, O God, from all their distresses.

21. "Innocentes et recti, etc." Heb.: *Let innocence and uprightness guard me,* like protecting spirits.

PSALM XXV (Heb. 26)

INTRODUCTION

In this Psalm we hear an innocent and saintly soul, who has shunned the company of the godless and has found his delight in the service and in the Sanctuary of Jehovah, pleading that the Searcher of hearts would vindicate his cause and save him from the untimely fate of the impious and bloodthirsty around him. He is conscious of his own integrity, as God must also be, and therefore he concludes with the confident hope that his prayer is heard, and resolves to offer public thanksgiving. The Psalm has three parts:

I. The Psalmist asks Jehovah to plead his cause, for he is innocent (vv. 1–3).

II. As a proof of his integrity the Psalmist has avoided the society of the wicked and devoted himself to the divine service (vv. 4–8).

III. He is trustful, then, that Jehovah will save him from the premature death of the godless, and he will offer thanksgiving in public (vv. 9–12).

1. In finem, Psalmus David.

An Appeal to God for Justice (1–3).

Judica me, Domine, quoniam ego in innocentia mea ingressus sum: et in Domino sperans non infirmabor.	Do me justice, O Lord, for I have lived a life of integrity, and I trust Thee without wavering.
2. Proba me, Domine, et tenta me: ure renes meos et cor meum.	Subject me to scrutiny, O Lord, and try me. Test my feelings and my thoughts.
3. Quoniam misericordia tua ante oculos meos est: et complacui in veritate tua.	For Thy lovingkindness is ever before me, and my pleasure is in the truth of Thy law.

The Psalmist Avoids the Wicked and Pursues Piety (4–8).

4. Non sedi cum concilio vanitatis: et cum iniqua gerentibus non introibo.

I take no part in the gatherings of the godless, I do not associate with evil-doers.

5. Odivi ecclesiam malignantium: et cum impiis non sedebo.

I hate the assemblies of the malicious, I will have no converse with the impious.

6. Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine:

I keep myself free from sin, and take part with the worshippers about Thine altar, O Lord,

7. Ut audiam vocem laudis, et enarrem universa mirabilia tua.

That I may hear the song of thanksgiving, and sing of all Thy marvellous deeds.

8. Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

O Lord, I love the beauty of Thy house, and the place made glorious by Thy presence.

The Psalmist Prays to Be Spared from the Fate of Sinners (9–12).

9. Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam:

O God, deliver my soul from the fate of the godless, and my life from murderers,

10. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Whose hands plan mischief and execute crime, who take bribes for the perversion of justice.

4. "Iniqua gerentibus." Heb.: *The hidden ones,* that is, hypocrites. dissemblers.

6. "Inter innocentes." Heb.: *In innocency.* The priests washed their hands and feet before ministering at the altar, as a sign of innocence and moral cleanness.

8. "Locum habitationis, etc." Heb.: *The place of the tabernacle of Thy glory,* that is, where Jehovah manifested Himself above the Ark.

11. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

12. Pes meus stetit in directo: in ecclesiis benedicam te Domine.

As for me, my life is one of integrity, rescue me and be gracious to me.

With Thy help, my way shall be straight and smooth, and therefore I will thank Thee, O Lord, in the public assemblies of the faithful.

PSALM XXVI (Heb. 27)

INTRODUCTION

This Psalm has two distinct parts, the first of which (vv. 1–6) is replete with a confidence that knows no fear in the midst of danger because of Jehovah's protecting care. In the second part (vv. 7–14) all is quite changed; joy and confidence give way to sorrow and anxious pleading.

The marked difference between the two parts of this poem has led many authors to conclude that we have here two separate Psalms written either by different authors or by the same author at different times and under different circumstances, but later joined together, perhaps by the hand of an editor. Taken as a whole, the Psalm sounds like the song of some exiled and oppressed Israelite who, in the first verses, is reflecting on the joy and security he aforetime experienced as Jehovah's guest in His earthly House, and who in the rest of the poem is longing for a renewal of those happy privileges.

1. Psalmus David, priusquam liniretur.

Under Jehovah's Protecting Care the Psalmist Knows No Fear (1–6).

Dominus illuminatio mea, et salus mea, quem timebo?

Dominus protector vitæ meæ, a quo trepidabo?

The Lord is my light and my help; whom shall I fear? The Lord is the protector of my life; whom shall I dread?

2. Dum appropiant super me nocentes, ut edant carnes meas:

Qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.

When evil men draw near to devour me, mine enemies and my foes, it is they, not I, who become powerless and fall.

3. Si consistant adversum me castra, non timebit cor meum.

Si exsurgat adversum me prœlium, in hoc ego sperabo.

Though an army shall encamp against me, my heart shall not fear; though war should rage around me, I still shall be confident.

4. Unam petii a Domino, hanc requiram, ut inhabitem in domo Dñi omnibus diebus vitæ meæ:

Ut videam voluptatem Domini, et visitem templum ejus.

One thing I ask of the Lord, and that I long for, that I may dwell in His House all the days of my life, that I may feast mine eyes on His beauty and worship in His Sanctuary.

5. Quoniam abscondit me in tabernaculo suo: in die malorum protexit me in abscondito tabernaculi sui.

For He hides me within His tent on the day of trouble, He shelters me in a secret place within His Shrine,

6. In petra exaltavit me: et nunc exaltavit caput meum super inimicos meos.

Circuivi, et immolavi in tabernaculo ejus hostiam

He sets me safe on a lofty rock.

Therefore now, in my present distress, He will lift me up to victory, high over all my foes; and I will draw near and offer in His

3. "In hoc," that is, even then.

4. "Unam . . . hanc" is from the Hebrew, which uses the feminine for the neuter; but St. Jerome: *Unum . . . hoc.*—"Visitem." Heb.: *Look after,* that is, care for; or *contemplate,* that is, worship in the Sanctuary.

6. "Circuivi," *I will compass,* or *draw near* (His altar); Heb.: *Round about me* is connected with the *enemies* of the preceding line.

vociferationis: cantabo, et psalmum dicam Domino.

Shrine a sacrifice with shouts and trumpets; I will sing and give thanks to the Lord.

The Psalmist Pleads for Help (7–14).

7. Exaudi, Domine, vocem meam, qua clamavi ad te: miserere mei, et exaudi me.

Listen, O Lord, to my cry; have pity on me and answer me.

8. Tibi dixit cor meum, exquisivit te facies mea: faciem tuam, Domine, requiram.

My heart has said to Thee: "My face seeks Thee, I implore Thy aid." Yes, Lord, I do seek Thy favor.

9. Ne avertas faciem tuam a me: ne declines in ira a servo tuo.

Adjutor meus esto: ne derelinquas me, neque despicias me, Deus salutaris meus.

Hide not, therefore, Thy face from me, turn not away in anger from Thy servant. Help me, do not abandon me, forsake me not, O God my Saviour.

10. Quoniam pater meus, et mater mea dereliquerunt me: Dominus autem assumpsit me.

Even if father and mother should forsake me, yet will the Lord take care of me.

11. Legem pone mihi, Domine, in via tua: et dirige me in semitam rectam, proper inimicos meos.

Teach me what is Thy way, O Lord, and guide me on the right path, because of mine enemies.

12. Ne tradideris me in animas tribulantium me:

Give me not over to the desires of my foes, for false witnesses

8. Heb.: *Unto thee my heart has said: "Seek ye my face." Thy face, O Yahweh, do I seek. To seek God's face* is to serve Him loyally, and so gain His favor; and this invitation was repeated throughout revelation. The Psalmist's heart recalled this divine command.

quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

13. Credo videre bona Domini in terra viventium.

14. Exspecta Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.

have risen up against me, men whose malice betrays itself.

I am confident that I shall yet enjoy the favor of the Lord while on earth.

Therefore I say to myself: "Trust in the Lord, be strong, let your heart take courage, and wait confidently for the Lord."

PSALM XXVII (Heb. 28)

INTRODUCTION

David probably wrote this Psalm during his flight from Absalom. He pleads that his prayer be heard (vv. 1, 2) to the end that he may be saved from sharing in the fate of evil-doers, and that they may receive the reward their works deserve (vv. 3–5). Suddenly faith flashes to him assurance that his prayer will be answered, and he concludes with the petition that the Lord will protect and bless His people (vv. 6–9).

This Psalm is very similar in tone and contents to Psalm XXV, only the Psalmist's peril is greater here; and there he assigned his own innocence, here the wickedness of the godless, as a reason for discriminating between him and them.

1. Psalmus ipsi David.

David Pleads to Be Saved from the Fate of the Wicked (1–5).

Ad te, Domine, clamabo, Deus meus ne sileas a me: ne quando taceas a me, et assimilabor descendentibus in lacum.

To Thee, O Lord, do I cry; be not deaf to me, O my God, lest, if Thou ignore me, I perish like those who go down into the grave.

1. "Deus meus." Heb.: *My rock.*

2. Exaudi, Domine, vocem deprecationis meæ dum oro ad te: dum extollo manus meas ad templum sanctum tuum.

Hear, O Lord, the voice of my pleading, as I pray to Thee, lifting my hands in supplication towards Thy sacred Shrine.

3. Ne simul trahas me cum peccatoribus: et cum operantibus iniquitatem ne perdas me:

Qui loquuntur pacem cum proximo suo, mala autem in cordibus eorum.

Drag me not away to execution with sinners, destroy me not with workers of iniquity, who speak smoothly to their fellow-men, but have evil in their hearts.

4. Da illis secundum opera eorum, et secundum nequitiam adinventionum ipsorum.

Secundum opera manuum eorum tribue illis: redde retributionem eorum ipsis.

Reward them according to their works; yes, requite them according to their evil deeds. Let them have the recompense their doings deserve.

5. Quoniam non intellexerunt opera Dñi, et in opera manuum ejus destrues illos, et non ædificabis eos.

For they heed not the deeds of the Eternal, refusing to acknowledge His power in creating and governing the world. Therefore, let them be destroyed without hope of recovery.

2. "Ad templum, etc." Heb.: *Towards the innermost place of Thy Sanctuary,* that is, towards the Holy of Holies, where the Ark, the symbol of God's presence, was kept.

5. "Opera Domini" are the works of creating and sustaining the world, which atheists do not admit.—"Destrues" and "ædificabis" are third person in the Hebrew.

David Feels That His Prayer Is Heard (6–9).

6. Benedictus D ñ u s : quoniam exaudivit vocem deprecationis meæ.

Blessed be the Lord, who has heard the voice of my pleading!

7. Dominus a d j u t o r meus, et protector meus: in ipso speravit cor meum, et adjutus sum.

Et refloruit caro mea: et ex voluntate mea confitebor ei.

The Lord is my help and protection; I trusted Him and He has succored me. My heart exults, and I gladly sing to His praise.

8. Dominus fortitudo plebis suæ: et protector salvationum christi sui est.

The Lord is the strength of His people, and the manifold protector of His anointed king.

9. Salvum fac populum tuum, Domine, et benedic hereditati tuæ: et rege eos, et extolle illos usque in æternum.

Save Thy people, O Lord, and bless Thy possession. Guide them and bear them up forever, as a shepherd his flock.

PSALM XXVIII (Heb. 29)

INTRODUCTION

The power and majesty of God as revealed in the thunderstorm is the theme of this Psalm. The configuration of Palestine, with its mountains, valleys, plains, seas and desert, affords a theatre especially suited for violent and impressive storms; and as all nature spoke to the pious Israelite of its Creator and his Lord, it was only natural that he should see in the storm a manifestation of divine power and glory, and hear in the rolling thunder the powerful voice of God.

7. "Adjutor meus, et protector meus." Heb.: *My strength and my shield.* —"Et refloruit caro mea." Heb.: *My heart rejoices.*

8. "Protector salvationum," that is, a protector in many ways; but Heb.: *A stronghold of salvation to His anointed.*

Thus does the Psalmist describe a thunderstorm in the present poem, concluding that the Lord who, through the phenomena of nature is reflected as mighty and terrible, can and will give security and peace to His people.

I. The angels are summoned to give praise to Jehovah on account of His power and glory which the storm reveals (vv. 1, 2).

II. His strong voice is heard in the thunder peals resounding above the storm-clouds (vv. 3, 4); the storm bursts, shattering the cedars of Lebanon in the north (vv. 5, 6); the lightnings flash, and the deserts in the south are shaken (vv. 7, 8); the animals in terror give untimely birth to their young, and the trees are swept of their foliage and branches (v. 9a); and all the while in heaven angel-choirs are singing, "Glory" (v. 9b).

III. Now, as at the Great Deluge, the Lord of nature sits untroubled on His eternal throne (v. 10); He will give strength and peace to His people (v. 11).

1. Psalmus David, in consummatione tabernaculi.

Let the Angels Praise the Glory of God Revealed in the Storm (1, 2).

Afferte Dominio, f i l i i Dei: afferte Domino filios arietum.	Give praise to the Lord, O angels of heaven; extol Him for His might and glory.
2. Afferte Domino gloriam et honorem, afferte Domino gloriam nomini ejus: adorate Dominum in atrio sancto ejus.	Give to the Lord praise and honor; give to His name the praise He deserves; worship the Lord in His sacred Shrine.

The Storm Breaks; Its Effects (3–9).

3. Vox Domini super aquas, Deus majestatis in-	Hark, the voice of the Lord peals over the waters! The God

1. The heavenly court is invited to praise Jehovah. "Filii Dei" are here the angels, as we learn from the Targum.—"Filios arietum." This line is found only in the Vulgate and LXX, and means: *Offer a sacrifice of young rams to the Lord.* It is evidently out of place here.

2. "In atrio, etc." Heb.: *In holy array,* a description of the dress of the ministering angels in heaven.

tonuit: Dominus super aquas multas.

4. Vox Domini in virtute: vox Domini in magnificentia.

5. Vox Dñi confringentis cedros: et confringet Dominus cedros Libani:

6. Et comminuet eas tamquam vitulum Libani: et dilectus quemadmodum filius unicornium.

7. Vox Domini intercidentis flammam ignis:

8. Vox Domini concutientis desertum: et commovebit Dominus desertum Cades.

9. Vox Domini præparantis cervos, et revelabit condensa: et in templo ejus omnes dicent gloriam.

of majesty is thundering! The Lord thunders upon many waters!

Mighty is the voice of the Lord, majestic the voice of the Eternal!

The voice of the Lord shatters cedars; yea, the Eternal shatters even the cedars of Lebanon!

He hurls them headlong, like a calf of Lebanon in flight; He shakes Lebanon and Sirion like a fleeing antelope!

The voice of the Lord scatters flames of fire, in lightning flashes from cloud to cloud!

The voice of the Lord, sweeping to the south, makes the desert to tremble; yea, the Eternal shakes the desert of Kadesh!

The voice of the Lord terrifies the hinds, making them to calve; it strips the forests of their branches and leaves; and all the while in heaven angel-choirs are singing: "Glory be to God!"

6. Paraphrase follows the Hebrew. *Sirion* is the old Sidonian name for Mount Hermon. Instead of Sirion, the Vulgate has *dilectus,* which probably refers to Sion, and means that the storm makes Sion dance or shake like a young wild-ox ("filius unicornium").—"Comminuet eas" must refer to the shattering of the cedars of Lebanon by the storm.

8. Kadesh was to the extreme south, near the border of Edom.

9. "Præparantis cervos." Heb.: *Makes the hinds to calve.*—"Condensa," that is, *dense forests.*

The Lord Is Undisturbed by the Storm and Will Bless the People (10, 11).

10. Dominus diluvium inhabitare facit: et sedebit Dominus rex in æternum.

The Lord sat enthroned as a king at the time of the Flood, and as a king He presides now and for evermore.

11. Dominus virtutem populo suo dabit: Dominus benedicet populo suo in pace.

He will give strength to His chosen people and bless them with peace.

PSALM XXIX (Heb. 30)

INTRODUCTION

We have here a song of thanksgiving for deliverance from what threatened to be a fatal illness. The Psalmist has been snatched, as it were, from the very jaws of death and rescued from the yawning grave. (vv. 2–4). Hence, he calls upon the holy to join in his thanksgiving and give praise to the God who loves to show mercy (vv. 5, 6). In his days of prosperity he was proud, not reflecting that his plenty and happiness were from above, until God hid His face and trouble came (vv. 7, 8). Then he turned to his Maker and pleaded that his life be spared so that he might devote it to singing the divine praises, which would be impossible in the grave (vv. 9, 10). The Lord heard his prayer and turned his sorrow into joy; forever, therefore, will he hymn the praises of his bountiful Lord (vv. 11–13).

Some authors think this Psalm is referring to the perils and sorrows of Israel as a nation rather than to those of an individual; but the personal note running through the poem is so strong that such a view cannot easily be maintained. Of course, the experience of the individual was frequently repeated in the nation, and vice versa. The title is

10. "Diluvium inhabitare, etc," that is, the Lord dwells in the flood, or makes the flood to be inhabited; but Heb.: *Yahweh presides.* The storm reminds the Psalmist of the Deluge that once destroyed mankind.

composite, and seems to indicate that the Psalm was used for the Feast of the Dedication of the Temple (I Mach., iv. 48, 49; John, x. 22).

1. Psalmus Cantici, in dedicatione domus David.

Thanksgiving for Deliverance from Death (2–4).

2. Exaltabo te, Dñe, quoniam suscepisti me: nec delectasti inimicos meos super me.

3. Domine Deus meus, clamavi ad te, et sanasti me.

4. Domine, eduxisti ab inferno animam meam: salvasti me a descendentibus in lacum.

I praise Thee, O Lord, for Thou hast delivered me from peril, and hast not permitted my foes to rejoice over my ruin.

O Lord, my God, I called to Thee for help, and Thou hast made me well.

Lord, Thou hast, as it were, drawn me forth from the underworld, and saved me from among those that go down into the grave.

Let All the Holy Join in Praising God (5, 6).

5. Psallite Domino, sancti ejus: et confitemini memoriæ sanctitatis ejus.

6. Quoniam ira in indignatione ejus: et vita in voluntate ejus.

Ad vesperum demorabitur fletus: et ad matutinum lætitia.

Let all devout souls sing to the Lord, and give thanks to His holy name.

For His anger endures but for a moment, whereas His favor lasts throughout life; weeping may come in to lodge at evening, but in the morning there is singing.

2. "Suscepisti." Heb.: *Draw out,* as water from a well.

4. "Salvasti." Heb.: *Thou hast vivified.*

5. "Memoriæ sanctitatis ejus." Heb.: *To the memorial of His holiness,* that is, to His holy name.

6. "Quoniam ira, etc." Heb.: *For a moment in His anger; life in His favor.*

In His Prosperity the Psalmist Had Been Overconfident, Until Adversity Came (7–10).

7. Ego autem dixi in abundantia mea: Non movebor in æternum.

8. Dñe, in voluntate tua, præstitisti decori meo virtutem.

Advertisti faciem tuam a me, et factus sum conturbatus.

9. Ad te, Domine, clamabo: et ad Deum meum deprecabor.

10. Quæ utilitas in sanguine meo, dum descendo in corruptionem?

Numquid confitebitur tibi pulvis, aut annuntiabit veritatem tuam?

As for me, I said in my prosperity: "I shall never fail."

In Thy goodness, O Lord, Thou hadst given me success, real and solid; but when Thy favor was withdrawn, I fell into dismay.

Then I cried to Thee, O Lord, and I appealed to my God, saying:

"What profit will there be in my death, if I go down to the grave? Can the dust of death praise Thee, or proclaim Thy faithfulness to those who invoke Thee?"

The Psalmist's Prayer Turned Sorrow into Joy (11–13).

11. Audivit Dominus, et misertus est mei: Dominus factus est adjutor meus.

12. Convertisti planctum meum in gaudium mihi: conscidisti saccum

The Lord heard me and took pity on me; the Lord has become my helper.

Thou hast turned my sorrow into joy; Thou hast torn away the garments of mourning and hast

8. "Præstitisti decori meo virtutem," that is, *Thou didst give strength to mine adornment;* but Heb.: *Thou didst give strength to my mountain.* The meaning in both readings is that the Lord has given the Psalmist real external prosperity.

12. "Conscidisti saccum, etc.," that is, *Thou hast torn away my garment of mourning, sackcloth.*

meum, et circumdedisti me lætitia:

13. Ut cantet tibi gloria mea, et non compungar: Domine Deus meus, in æternum confitebor tibi.

robed me with gladness,

That my soul might sing to Thee without ceasing; O Lord my God, I will praise Thee forever.

PSALM XXX (Heb. 31)

INTRODUCTION

The Psalmist is in great distress; but, recalling past favors and mercies, he is emboldened to pray and hope for relief (vv. 2–9). And yet, as he remembers happier days, hope wanes and sorrow deepens, and he yields to a long and pathetic description of his woes (vv. 10–19). Time passes, and in God's own season deliverance comes. The Psalmist's prayers have been answered, and again floods of divine mercy and goodness overrun and fill his soul (vv. 20–23). Therefore, he concludes with an exhortation to all holy souls to serve the Lord with fidelity and loyalty (vv. 24, 25).

The tone of dejection which pervades the middle section of this Psalm, and at first sight seems to distinguish it sharply from the first and third parts, as well as its similarity to the complaints of Jeremias, has induced some authorities to regard it as composed by that prophet, and consequently not an original part of this Davidic poem. If, however, we allow an interval for the addition of the concluding section (vv. 20–25), the whole Psalm can easily be considered as the work of the same author, probably David when in the wilderness of Maon (I Kings, xxiii. 26), as the older commentators believe.

1. In finem, Psalmus David, pro extasi.

The Psalmist Appeals to God for Relief from Great Distress (2–9).

2. In te, Domine, speravi, non confundar in

In Thee, O Lord, I put my trust, let me never be disappointed! In

13. "Gloria mea," that is, *my soul,* I myself.—"Non compungar." Heb.: *Be not silent,* that is, without ceasing.

æternum: in justitia tua libera me.

3. Inclina ad me aurem tuam, accelera ut eruas me.

Esto mihi in Deum protectorem: et in domum refugii, ut salvum me facias.

4. Quoniam fortitudo mea, et refugium meum es tu: et propter nomen tuum deduces me, et enutries me.

5. Educes me de laqueo hoc, quem absconderunt mihi: quoniam tu es protector meus.

6. In manus tuas commendo spiritum meum: redemisti me, Domine Deus veritatis.

7. Odisti observantes supervacue.

Ego autem in Domino speravi:

8. Exsultabo, et lætabor in misericordia tua.

Quoniam respexisti humilitatem meam, salvasti de necessitatibus animam meam.

Thy faithfulness, rescue me from my wicked oppressors.

Incline Thine ear to me, and swiftly deliver me. Be to me a protecting God, and a place of refuge, that I may be saved from mine enemies.

For Thou art my strength and my refuge, and for Thy name's sake Thou wilt lead me and guide me.

Thou wilt bring me out of the trap which mine enemies have secretly laid for me; for Thou art my protector.

Into Thy hands I commend my spirit; Thou hast ransomed me, Lord, God of faithfulness.

Thou hatest those who have recourse to empty idols, things of nothingness. But as for me, I put my trust in Jehovah.

I exult and rejoice in Thy lovingkindness, because Thou hast regarded mine affliction, and hast helped me in adversity.

3, 4. "Esto mihi, . . . quoniam fortitudo mea, etc." The Hebrew is more vivid: *Be Thou to me a rock of protection, a place of defense to save me; for Thou art my rock and my stronghold.*

5. "Protector meus." Heb.: *My stronghold.*

9. Nec conclusisti me in manibus inimici: statuisti in loco spatioso pedes meos.

Thou hast not surrendered me into the hands of my foes, but hast set me at liberty.

The Remembrance of Happier Days Deepens Present Sorrows (10–19).

10. Miserere mei Domine quoniam tribulor: conturbatus est in ira oculus meus, anima mea et venter meus:

Have pity on me, O Lord, for I am in misery; I am totally wasted away by grief.

11. Quoniam defecit in dolore vita mea: et anni mei in gemitibus.

Infirmata est in paupertate virtus mea: et ossa mea conturbata sunt.

My life is being eaten away with sorrow, and my years with sighing. My strength is giving way under misery, and my whole frame is shaken.

12. Super omnes inimicos meos factus sum opprobrium et vicinis meis valde: et timor notis meis.

Qui videbant me, foras fugerunt a me:

Because of all my foes I have become a reproach, especially to my neighbors, and a dread to mine acquaintances; I am avoided in public.

13. Oblivioni datus sum, tamquam mortuus a corde.

Factus sum tamquam vas perditum:

I am forgotten like one that is dead; I am cast aside like a broken vessel.

14. Quoniam audivi vituperationem multorum commorantium in circuitu:

For I hear the defaming of many enemies all around; when they get together against me, they

9. "Conclusisti," that is, *shut up,* or *handed over to the enemy.*

10. "In ira," that is, by grief, trouble.—"Oculus meus, etc.," that is, his whole being.

13. "A corde." The heart was regarded as the seat of memory.

14. "Commorantium in circuitu." Heb.: *Fear on every side.*

In eo dum convenirent simul adversum me, accipere animam meam consiliati sunt.

plan how to take my life.

15. Ego autem in te speravi, Domine: dixi: Deus meus es tu:

But in Thee, O Lord, I put my trust. I say: "Thou art my God."

16. In manibus tuis sortes meæ.

Eripe me de manu inimicorum meorum, et a persequentibus me.

My fate is in Thy hands. Deliver me from the power of mine enemies and persecutors.

17. Illustra faciem tuam super servum tuum, salvum me fac in misericordia tua:

Let the light of Thy countenance fall upon Thy servant, and save me in Thy lovingkindness.

18. Dñe, non confundar, quoniam invocavi te.

Erubescant impii, et deducantur in infernum:

O Lord, let me not be disappointed, for I have called on Thee. May the impious be brought to shame and sent to the silent grave!

19. Muta fiant l a b i a dolosa.

Qui loquuntur adversus justum iniquitatem, in superbia, et in abusione.

Let lying lips be dumb, which in pride and scorn speak evil against the just.

Joyous Thanksgiving for Answered Prayer (20–25).

20. Quam magna multitudo dulcedinis tuæ, Domine, quam abscondisti timentibus te.

Perfecisti eis, qui spe-

O Lord, how great and manifold is the goodness which Thou storest up for those that serve Thee with reverence, and which Thou dost show to those that trust

18. "Deducantur, etc." Heb.: *Let them be silent in the grave.*

rant in te, in conspectu filiorum hominum.

21. Abscondes eos in abscondito faciei tuæ, a conturbatione hominum.

Proteges eos in tabernaculo tuo, a contradictione linguarum.

22. Benedictus Dominus: quoniam mirificavit misericordiam suam mihi in civitate munita.

23. Ego autem dixi in excessu mentis meæ: Projectus sum a facie oculorum tuorum.

Ideo exaudisti vocem orationis meæ, dum clamarem ad te.

24. Diligite Dñum omnes sancti ejus: quoniam veritatem requiret Dominus, et retribuet abundanter facientibus superbiam.

25. Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino.

in Thee, before all the world!

Thou hidest them in the concealment of Thy presence from the plottings of men; Thou shelterest them in Thy tent against slanderous tongues.

Blessed be the Lord, for He has favored me in wondrous ways, protecting me as in a fortified city!

For in my dismay I said: "I am cast out of Thy sight!" But Thou didst hear my wild appeal, when I called to Thee for help.

O, love the Lord, all you, His faithful worshippers; for the Lord demands fidelity, and fully requites the arrogant.

Be strong, and let your heart take courage, all you who trust in the Lord.

PSALM XXXI (Heb. 32)

INTRODUCTION

This is the second of the Penitential Psalms, and was most likely written by David some time after his adultery with Bethsabee and the murder of Urias (II Kings, xii). It was a favorite Psalm with St. Augustine. In it the Psalmist is extolling the peace and blessedness of him whose sin has been forgiven (vv. 1, 2). He had sinned grievously, and for a time refused to confess his guilt, with the result that he was tortured day and night in soul and body until he acknowledged his transgression (vv. 3–5). But no sooner had he broken his guilty silence than relief came, and hence he exhorts every pious soul to turn to God in due time and have peace (v. 6). Professing his trust in Jehovah, he receives the divine promise of guidance and instruction (vv. 7–9). Let men take warning from the fate of the godless, and so have part in the joy and happiness of the just (vv. 10, 11).

1. Ipsi David intellectus.

Confession of Sin Brings Peace; Concealment Causes Misery (1–6).

Beati quorum remissæ sunt iniquitates: et quorum tecta sunt peccata.	Happy are they whose transgressions are pardoned, and whose sins are forgiven.
2. Beatus vir, cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.	Happy the man to whom the Lord does not impute sin, and in whose spirit there is no guile.
3. Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.	As long as I refused to own my guilt, I waxed old in body, moaning all day long.
4. Quoniam die ac nocte gravata est super me	For day and night Thy hand lay heavy upon me; I was in misery,

4. "Conversus sum, etc." Heb.: *My moisture was changed (as) by the drought of summer,* that is, the vital sap of life was dried up in his body by the burning fever within.

manus tua: conversus sum in ærumna mea, dum configitur spina.

5. Delictum meum cognitum tibi feci: et injustitiam meam non abscondi.

Dixi: Confitebor adversum me injustitiam meam Domino: et tu remisisti impietatem peccati mei.

6. Pro hac orabit ad te omnis sanctus, in tempore opportuno.

Verumtamen in diluvio aquarum multarum, ad eum non approximabunt.

while the thorn of my sin tortured me.

Then I acknowledged my sin to Thee, and uncovered mine iniquity. I said: "I will confess to the Lord mine iniquity, which is against me"; and Thou didst pardon my sin.

Wherefore, let every pious soul turn to Thee prayerfully in due season; and then, when floods come, in times of great peril, he will suffer no harm.

God Protects the Just Man, But Let Sinners Take Warning (7–11).

7. Tu es refugium meum a tribulatione, quæ circumdedit me: exsultatio mea, erue me a circumdantibus me.

8. Intellectum tibi dabo, et instruam te in via hac, q u a gradieris: firmabo super te oculos meos.

9. Nolite fieri s i c u t equus et mulus, quibus

Thou, O Lord, art my refuge from the trouble that besets me; Thou art my joy, O save me from the enemies that encompass me!

I, the Lord, will instruct and teach you as to the way you should take; I will counsel you watchfully.

Be not like the horse and the mule, without understanding,

6. "In tempore, etc." Heb.: *In the time of finding,* that is, when God can be found ready to pardon.—"Verumtamen," that is, *certainly, verily,* or simply *then.*

7. "Tu es refugium, etc." Heb.: *Thou, my hiding place; Thou wilt guard me from distress; Thou wilt compass me about with shouts of deliverance.*

8. "Firmabo." Heb.: *I will counsel.*

non est intellectus.

In camo et freno maxillas eorum constringe, qui non approximant ad te.

10. Multa flagella peccatoris, sperantem autem in Domino misericordia circumdabit.

11. Lætamini in Dño, et exsultate justi, et gloriamini omnes recti corde.

which, unless forced by bit and bridle, will not come to you.

For many are the pangs of the wicked, but lovingkindness surrounds him that trusts in the Lord.

Rejoice, therefore, in the Lord, you just; and shout for joy, all you that are of upright heart.

PSALM XXXII (Heb. 33)

INTRODUCTION

We have here a song of praise and thanksgiving for some national deliverance from foreign invasion, perhaps by the Assyrians. By this signal intervention in behalf of His people Jehovah has proved to all the world that He alone is God and worthy to be praised.

The Psalmist therefore invites all the righteous everywhere to praise the Lord for His faithfulness, justice, mercy (vv. 1–5); for the almighty power by which He brought the universe into being (vv. 6–9); and for His rule over all nations (vv.10–12). He it is who has created all and surveys all, and it is vain to trust in other strength than His (vv. 13–19). Such a description of Jehovah's character evokes on the part of the people a concluding prayer of trust and hope (vv. 20–22).

1. Psalmus David.

A Call to Praise Israel's Just and Merciful God (1–5).

Exsultate, justi, in Domino: rectos decet collaudatio.

2. Confitemini Domino

Rejoice, you just, in the Lord, for songs of praise befit the upright.

Praise the Lord on the lyre, sing

in cithara: in psalterio decem chordarum psallite illi.

to Him on a ten-stringed harp.

3. Cantate ei canticum novum: bene psallite ei in vociferatione.

Sing Him a new song, in response to His fresh mercies, hymn skilfully with a loud voice.

4. Quia rectum est verbum Domini, et omnia opera ejus in fide.

For the Lord's word of promise is just and true, and all His deeds are trustworthy.

5. Diligit misericordiam et judicium: misericordia Domini plena est terra.

He loves justice and kindliness; the earth is full of His mercy.

The Lord Is the Omnipotent Creator of the Universe (6–9)

6. Verbo Domini cœli firmati sunt: et spiritu oris ejus omnis virtus eorum.

By the Eternal's order were the heavens made, and by the command of His mouth all their host —the sun, moon, and stars.

7. Congregans sicut in utre aquas maris: ponens in thesauris abyssos.

He gathers up the waters of the sea, as in a bottle; He stores up the vast waters of the deep.

8. Timeat Dominum omnis terra: ab eo autem commoveantur omnes inhabitantes orbem

Let all the earth fear the Eternal, and let all the inhabitants of the world stand in awe of Him.

9. Quoniam ipse dixit et facta sunt: ipse mandavit, et creata sunt.

For He spoke, and they sprang into being; He commanded, and they were made.

3. "Canticum novum," in response to new favors.

4. "Verbum Domini," that is, God's ancient promise, implied in the name Yahweh, to be ever present to assist Israel.

5. "Misericordiam et judicium." Heb.: *Justice and judgment.*

7. "In utre." Heb.: *As a heap.*

The Lord Rules the Nations (10–12).

10. Dominus dissipat consilia gentium: reprobat autem cogitationes populorum, et reprobat consilia principum.

The Lord brings to naught the plans of the heathen nations, He frustrates the designs of the peoples, He defeats the schemes of princes;

11. Consilium autem Domini in æternum manet: cogitationes cordis ejus in generatione et generationem.

But His own purpose stands firm forever, and His designs persist from age to age.

12. Beata gens, cujus est Dominus Deus ejus: populus quem elegit in hereditatem sibi.

Happy is the nation whose God is the Eternal; happy the people whom He has chosen as His special possession.

God Is the Creator of All Mankind; Let His Servants Trust in Him Alone (13–19).

13. De cœlo respexit Dominus: vidit omnes filios hominum.

The Lord looks down from heaven, beholding all mankind;

14. De præparato habitaculo suo, respexit super omnes, qui habitant terram.

He scans from His fixed abode on high all the inhabitants of the earth—

15. Qui finxit sigillatim corda eorum: qui intelligit omnia opera eorum.

He who alone made and scrutinizes the hearts of all, takes note of all they do, knowing that their works are vain.

16. Non salvatur rex per multam virtutem: et

For a king is not saved by the might of his armies, nor is a giant

10. "Et reprobat consilia principum" is not in the Hebrew or St. Jerome, and is probably a gloss.

gigas non salvabitur in multitudine virtutis suæ.

made secure by his great strength;

17. Fallax equus ad salutem: in abundantia autem virtutis suæ non salvabitur.

Cavalry are vain for victory; their vast strength is not enough to save them.

18. Ecce oculi Domini super metuentes eum: et in eis qui sperant super misericordia ejus.

But lo! the eyes of the Lord are upon those who revere Him, on those who trust in His kindness,

19. Ut eruat a morte animas eorum: et alat eos in fame.

To rescue them from death, and keep them alive in time of famine.

Concluding Prayer of Trust and Hope (20–22).

20. Anima nostra sustinet Dominum: quoniam adjutor et protector noster est.

Therefore do we rest our hopes in the Lord, for He is our helper and our shield.

21. Quia in eo lætabitur cor nostrum: et in nomine sancto ejus speravimus.

Our heart rejoices in Him; we trust in His holy name.

22. Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.

Let Thy kindness rest upon us, O Lord, according as we have hoped in Thee.

PSALM XXXIII (Heb. 34)

INTRODUCTION

An alphabetical song of praise and thanksgiving for the care and protection of Jehovah. The Psalmist has but lately been delivered from great affliction, and hence he calls on others, who in their turn

have been likewise favored, to join in his grateful song of praise to the mercy and goodness of God.

From the title it would seem that this Psalm was written by David upon his escape from the wrath of Saul at Geth (Gath), the home of Goliath in Philistia, whither he had fled after Saul's massacre of the priests at Nobe (I Kings, xxi. 11–14). As in the acrostic Psalm XXIV, the letter *vau* is wanting here in verse 6, and the last verse seems to be a liturgical addition. The Psalm has two divisions:

I. The Psalmist invites those of similar experience to join him in praising and thanking the Lord for His gracious help in time of great need (vv. 2–11).

II. He then, after the manner of the Book of Proverbs, enlarges on the characteristics of the fear of the Lord, and shows the blessings it brings, in the end at least, to those whose lives are influenced by it (vv. 12–23).

1. Davidi, cum immutavit vultum suum coram Achimelech, et dimisit eum, et abiit.

The Psalmist Thanks God for His Help, and Invites Others to Praise and Thank Him (2–11).

2. Benedicam Dominum in omni tempore: semper laus ejus in ore meo.	I will bless the Lord at all times, His praise shall be ever on my lips.
3. In Domino laudabitur anima mea: audiant mansueti, et lætentur.	I will boast openly of the Lord, and the humble shall be glad when they hear it.
4. Magnificate Dominum mecum: et exaltemus nomen ejus in idipsum.	Glorify the Lord with me, and let us exalt His name together.
5. Exquisivi Dominum et exaudivit me: et ex omnibus tribulationibus meis eripuit me.	I besought the Lord and He answered me, and He delivered me from all my troubles.

4. "In idipsum," *together.*

6. Accedite ad eum, et illuminamini: et facies vestræ non confundentur.

Turn to Him and become radiant with the light of His countenance, and you shall never be abashed.

7. Iste pauper clamavit, et Dominus exaudivit eum: et de omnibus tribulationibus ejus salvavit eum.

Here is the poor man who cried to the Lord, and he was heard, and was delivered from all his anxiety.

8. Immittet angelus Domini in circuitu timentium eum: et eripiet eos.

The angel of the Lord encamps around those who revere Him, and he rescues them.

9. Gustate, et videte quoniam suavis est Dominus: beatus vir, qui sperat in eo.

Make the trial, and you will see that the Lord is kind; happy the man that trusts in Him!

10. Timete Dominum omnes sancti ejus: quoniam non est inopia timentibus eum.

Revere the Lord, all you His faithful ones, for nothing is wanting to them that worship Him.

11. Divites eguerunt et esurierunt; inquirentes autem Dñum non minuentur omni bono.

Even the rich are in want and are hungry, but no good thing is lacking to those who turn to the Lord.

The Blessings That Come from Faithful Worship (12–23).

12. Venite, filii, audite me: timorem Domini docebo vos.

Come, my children, and listen to me; I will teach you true worship of the Lord.

13. Quis est homo qui

Who is he that desires to live,

7. "Iste pauper" means the Psalmist himself, who is relating his own experience.

11. "Divites." Heb.: *Young lions,* which, in spite of all their strength, are in want and suffer hunger, while the weak who serve God have all they need.

vult vitam: diligit dies videre bonos?

14. Prohibe linguam tuam a malo: et labia tua ne loquantur dolum.

15. Diverte a malo, et fac bonum: inquire pacem, et persequere eam.

16. Oculi Domini super justos: et aures ejus in preces eorum.

17. Vultus autem Domini super facientes mala: ut perdat de terra memoriam eorum.

18. Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos.

19. Juxta est Dominus iis, qui tribulato sunt corde: et humiles spiritu salvabit.

20. Multæ tribulationes justorum: et de omnibus his liberabit eos Dominus.

21. Custodit Dominus omnia ossa eorum: unum ex his non conteretur.

22. Mors peccatorum pessima: et qui oderunt justum delinquent.

23. Redimet Dominus

that wishes a long and happy life?

If you wish this, then keep your tongue from evil, and your lips from deceit.

Turn away from evil and do good, seek after peace and pursue it.

For the eyes of the Lord are upon the just, and His ears are open to their cries for help.

But the face of the Lord is set against evil-doers, that He may obliterate from the earth the very memory of them.

The just have cried for help, and the Lord has heard them, delivering them from all their distresses.

The Lord is near to the broken in heart and the crushed in spirit, that He may help and save them.

Many are the tribulations of the just, but out of them all does the Lord at length deliver them.

Yea, the Lord guards all their bones, so that not one of them is broken, no fatal evil befalls them.

But the end of the wicked is terrible, and haters of the just heap guilt on themselves.

On the contrary, the Lord saves

22. "Delinquent." Heb.: *Shall be condemned.*

animas servorum suorum: et non delinquent omnes qui sperant in eo.

the lives of His servants and none shall be punished that trust in Him.

PSALM XXXIV (Heb. 35)

INTRODUCTION

The Psalmist apeals to the Lord to save him from relentless and malicious foes, who heap all manner of evils upon him without reason; nay, in return for good he has done them. May Jehovah arm Himself as a warrior in his behalf, and rout those merciless enemies, making their own evil designs to recoil upon themselves, and he in song will extol the justice of his merciful Lord (vv. 1–10). These ungrateful persecutors have returned evil for good, mockery and hatred for sympathy and kindness. If the Lord will only rescue him from their cruel clutches, the Psalmist will render him public thanksgiving (vv. 11–18). Jehovah must take up the Psalmist's cause and turn to defeat the schemes of his foes, lest they boast of the triumph of evil. All the just will rejoice over the divine intervention in behalf of righteousness, and the Psalmist will praise the Lord evermore (vv. 19–28). Each division closes with a promise of praise and thanksgiving.

The Fathers regarded this as a Messianic Psalm, and our Lord applied to His own case the last part of verse 19: "They have hated me without cause" (John, xv. 25). It has points of resemblance with Psalms XXI, XXX, XXXIX, and LXVIII.

This is also one of the principal Imprecatory or Cursing Psalms—Psalms which in vehement and passionate language invoke evil upon the Psalmist's enemies, the godless and sinners. We shall be assisted in understanding how prayers, apparently so unchristian in tone as are these cursing Psalms, could have come from an inspired writer by the following considerations:

(a) We are dealing here with poetical language which, by its very nature, is often passionate, exuberant, and extravagant in its use of words.

(b) These poems reflect the spirit of their age and of the Old

Law, which was based on the principle of retaliation, and not on the Gospel principle of love.

(c) Hebrew modes of thought were always concrete, and so did not distinguish between evil and its subject, between man and his sin; but rather regarded the one as identified with the other.

(d) The Psalmist was not speaking as a private person, but as the representative of God, whose cause was his own. His enemies were God's enemies.

(e) Many of these Psalms do not express wishes, but predictions; they are prophetic of evils that are to come upon the sinner.

(f) Those that are wishes desire, not the punishment of man as such, but rather the vindication of God's justice in punishing wrong.

1. Ipsi David.

May the Lord Put to Flight the Psalmist's Foes (1–10)!

Judica, Domine, nocentes me; expugna impugnantes me.

O Lord, fight against those that fight against me; make war on those that make war on me.

2. Apprehende arma et scutum: et exsurge in adjutorium mihi.

Take Thy shield and buckler, and champion my cause.

3. Effunde frameam, et conclude adversus eos, qui persequuntur me: dic animæ meæ: Salus tua ego sum.

Draw forth Thy spear and close the way against those that pursue me. Say to me: "I am your salvation."

4. Confundantur et revereantur, quærentes animam meam.

Avertantur retrorsum, et confundantur cogitantes mihi mala.

Ashamed and humiliated be they that seek my life; turned back and confounded be they that devise evil against me.

5. Fiant tamquam pulvis

Let them be as dust before the

1. "Judica," that is, plead my cause; but the Hebrew word here means to *fight, contend,* which makes a better parallel with "expugna" of the next line.

ante faciem venti: et angelus Domini coarctans eos.

wind, the angel of Jehovah driving them on;

6. Fiat via illorum tenebræ et lubricum: et angelus Domini persequens eos.

Let their way be all dark and slippery, the angel of Jehovah pursuing them.

7. Quoniam gratis absconderunt mihi interitum laquei sui: supervacue exprobraverunt animam meam.

For without cause they have secretly tried to entrap me, without cause they have reviled me.

8. Veniat illi laqueus, quem ignorat: et captio, quam abscondit, apprehendat eum: et in laqueum cadat in ipsum.

May a snare come upon them unawares, and may the net which they have hid for others entrap themselves!

9. Anima autem mea exsultabit in Domino: et delectabitur super salutari suo.

Then shall I rejoice in the Lord, exulting in His saving aid.

10. Omnia ossa mea dicent: Domine, quis similis tibi?

Eripiens inopem de manu fortiorum ejus: egenum et pauperem a diripientibus eum.

All my being shall exclaim: "O Lord, who is like to Thee, who rescuest the weak man from those that are too strong for him, and the needy and the poor from those that would spoil him?"

7. "Supervacue" is the same as "gratis" in the Hebrew.—"Exprobaverunt." Heb.: *They have dug (a pit) for my soul.*

8. "Veniat illi." The transition from plural to singular is frequent and sudden in Hebrew, but sometimes, as perhaps here, the individuals are taken collectively, or else the leader is singled out.—"Et in laqueum, etc.," repeats the thought of the previous line; but Heb.: *And into the pit that he has dug let him fall.*

The Psalmist Promises Public Thanksgiving, If Delivered from His Ungrateful Persecutors (11–18).

11. Surgentes testes iniqui, quæ ignorabam interrogabant me.

Wicked and false accusers come forward against me, charging me with crimes I know nothing of.

12. Retribuebant mihi mala pro bonis: sterilitatem animæ meæ.

They repay me with evil for good, to the desolation of my soul.

13. Ego autem cum mihi molesti essent, induebar cilicio.

Humiliabam in jejunio animam meam: et oratio mea in sinu meo convertetur.

But I, when they were afflicted, clad myself with sackcloth, I humbled my soul with fasting, and I prayed for them with head bent low to my bosom.

14. Quasi proximum, et quasi fratrem nostrum, sic complacebam: quasi lugens et contristatus sic humiliabar.

As if sorrowing for a friend or mine own brother, I was ready to help; I went about with bowed head as one grieved and deeply mourning.

15. Et adversum me lætati sunt, et convenerunt: congregata sunt super me flagella, et ignoravi.

And now, when I am suffering, they rejoice, and gather to attack me with the scourges of their calumnies, and for what I know not.

16. Dissipati sunt, nec compuncti, tentaverunt me, subsannaverunt me subsannatione: frenduerunt super me dentibus suis.

Reviling they tear me without ceasing, they try me, they grievously mock me, gnashing at me with their teeth.

13. "Cum mihi molesti essent." Heb.: *When they were sick.*

14. "Complacebam." Heb.: *I did walk.*

15. "Et adversum me, etc." Heb.: *But at my halting they rejoiced;* St. Jer.: *In my infirmity they rejoiced.*

16. "Dissipati sunt, etc." Heb.: *They rend me and cease not;* St. Jer.: *Scindentes.*

17. Domine, quando respicies? restitue animam meam a malignitate eorum, a leonibus unicam meam.

18. Confitebor tibi in ecclesia magna, in populo gravi laudado te.

O Lord, how long wilt Thou look on without helping me? Rescue me from their malice, save my precious life from these human lions.

Then will I thank Thee in the great assembly, and praise Thee in the throng of worshippers.

Jehovah Must Vindicate His Own Justice and the Psalmist's Cause (19–28).

19. Non supergaudeant mihi qui adversantur mihi inique, qui oderunt me gratis et annuunt oculis.

20. Quoniam mihi quidem pacifice loquebantur: et in iracundia terræ loquentes, dolos cogitabant.

21. Et dilataverunt super me os suum: dixerunt: Euge, euge, viderunt oculi nostri.

22. Vidisti, Domine, ne sileas: Domine, ne discedas a me.

23. Exsurge, et intende judicio meo: Deus meus, et Dominus meus in causam meam.

Let not those rejoice over me who are my foes without a reason, who hate me for no cause, mocking me with their eyes.

For externally indeed they speak kindly to me, but in their hatred they internally devise crafty plots against me.

Their mouth is wide open against me, shouting: "Aha! Aha! we see the plight he is in."

Thou seest this, O Lord; be not silent. O Lord, do not leave me.

Arouse Thyself and look after my rights, defend my cause, O my God and my Lord.

20. "Et in iracundia terræ, etc." Heb.: *Against the quiet ones of the land plans of treachery they devise.*

24. Judica me secundum justitiam tuam, Domine Deus meus, et non supergaudeant mihi.

25. Non dicant in cordibus suis: Euge, euge, animæ nostræ: nec dicant: Devoravimus eum.

26. Erubescant et revereantur simul, qui gratulantur malis meis.

Induantur confusione et reverentia qui magna loquuntur super me.

27. Exsultent et lætentur qui volunt justitiam meam: et dicant semper: Magnificetur Dominus, qui volunt pacem s e r v i ejus.

28. Et lingua mea meditabitur justitiam tuam, tota die laudem tuam.

Judge me according to Thy justice, O Lord my God, and let not mine enemies rejoice over my ruin.

Let them not say to themselves: "Aha! Aha! our wishes are fulfilled." Let them not say: "We have destroyed him."

Disgraced and confounded be they that delight in my harm! Shame and dishonor cover them that speak arrogantly against me!

But may those rejoice and be glad who favor my cause; may they say continually: "The Lord be praised!" they who delight in the peace and happiness of His servant.

Then shall my tongue be employed all day long in meditating on Thy justice and singing Thy praise.

PSALM XXXV (Heb. 36)

INTRODUCTION

In this Psalm the sacred singer is contrasting the principles and conduct of the wicked man with the boundless goodness and kindness of God; and he prays that his eternal Benefactor may ever continue to show him favor and protection from the godless.

Here, as often in the Psalms, the transition from one member of the antithesis (vv. 2–5) to the other (vv. 6–10) is very sudden and

abrupt, but this is due to the Hebrew fondness for contrast. The Psalm has three divisions:

I. The principles and conduct of the godless (vv. 2–5).
II. The everlasting perfection of God and His goodness to man (vv. 6–10).
III. Prayer for protection against the wicked (vv. 11–13).

1. In finem, servo Domini ipsi David.

The Conduct of the Ungodly Man (2–5).

2. Dixit injustus ut delinquat in semetipso: non est timor Dei ante oculos ejus.

The godless man has decided to lead an evil life; he has no fear of God.

3. Quoniam dolose egit in conspectu ejus: ut inveniatur iniquitas ejus ad odium.

For so wickedly does he act in the sight of God, that his iniquity becomes an object of hatred to every just person.

4. Verba oris ejus iniquitas, et dolus: noluit intelligere ut bene ageret.

His very words are mischief and deceit, and he has ceased to consider or care how he may live well.

5. Iniquitatem meditatus est in cubili suo: astitit omni viæ non bonæ, malitiam autem non odivit.

He plans iniquity as he lies in bed, he chooses only evil courses, he loves what is bad.

The Perfection of God and His Goodness to Man (6–10).

6. Domine, in cœlo misericordia tua: et veritas tua usque ad nubes.

O Lord, Thy lovingkindness reaches up to heaven, and Thy faithfulness even to the skies.

7. Justitia tua sicut

Thy justice is like the eternal

2. "In semetipso." St. Jer.: *In medio cordis eius.*
3. "Ut inveniatur iniquitas, etc." Vulg. and Heb. are both very obscure, but the paraphrase gives the most probable meaning.

montes Dei: judicia tua abyssus multa.

Homines et jumenta salvabis, Domine:

mountains, firm and unchangeable; Thy judgments are as a vast sea, mysterious and inexhaustible. Thy providence, O Lord, embraces both man and beast.

8. Quemadmodum multiplicasti misericordiam tuam, Deus!

Filii autem hominum in tegmine alarum tuarum sperabunt.

In how many ways dost Thou manifest Thy mercy, O God! This is why men come to Thee, seeking protection in the shelter of Thy wings.

9. Inebriabuntur ab ubertate domus tuæ: et torrente voluptatis tuæ potabis eos.

They have their fill of the choicest food in Thy house, and Thou givest them to drink of the stream of Thy delights.

10. Quoniam apud te est fons vitæ: et in lumine tuo videbimus lumen.

For with Thee is the fountain of life and plenty, and in Thy favor we see and enjoy the light of prosperity.

Prayer for Protection (11–13).

11. Prætende misericordiam tuam scientibus te, et justitiam tuam his qui recto sunt corde.

O Lord, continue to show Thy favor to those that care for Thee, and Thy justice to the upright of heart.

12. Non veniat mihi pes superbiæ: et manus peccatoris non moveat me.

Let not insolence stir its foot against me, nor hand of sinner disturb me.

13. Ibi ceciderunt qui operantur iniquitatem: expulsi sunt, nec potuerunt stare.

Yonder lie the evil-doers, thrust down and prostrated forever.

8. "Quemadmodum, etc." Heb.: *How precious is Thy mercy, O God!*

10. "In lumine tuo." For the Hebrew, light was a symbol of life, prosperity and success.

PSALM XXXVI (Heb. 37)

INTRODUCTION

An alphabetical Psalm, intended to console the just, who, in their trials, are tempted to murmur at the sight of the prosperity of the wicked. The Psalmist admonishes the righteous not to be disturbed by the apparent triumph of sin and evil-doers, because the success and happiness of the latter are but temporary at best, while enduring rewards and joy are in store for all the godly (vv. 1–11). God does not fail to take account either of the life and doings of the sinner, or of the works and sufferings of the just, and in due time both the one and the other shall be recompensed (vv. 12–24). It is a matter of experience with the Psalmist that the good are always finally rewarded (25–31). He contrasts the retribution meted out to the sinner with the recompense of the just man (vv. 32–40).

The Psalmist expects the reward and punishment of which he is speaking to occur in this world. Not indeed that they are always experienced immediately and visibly by the individuals concerned; but that sooner or later, if not in their own persons then in their posterity, the virtuous shall be recompensed and the sinful punished. In the Psalmist's view, one of the greatest chastisements of the wicked is to be deprived of offspring in whom his name and family are perpetuated. To him and to the people of his age a man lived on in his family and posterity.

The author of Psalm LXXII is struggling with the same problem as the writer of the present Psalm; but while here the Psalmist has unshaken faith in the ultimate visible reward and punishment of the just and the wicked respectively, there he teaches that the just man's highest joy and perfection are to be found in the friendship and fellowship of his Lord, of which sinners are deprived.

1. Psalmus ipsi David.

The Prosperity of the Wicked Is Passing, But the Rewards of the Just Abide (1–11).

Noli æmulari in malignantibus: neque zelaveris	Be not disturbed because of evil-doers and their success;

facientes iniquitatem.

2. Quoniam tamquam fœnum velociter arescent: et quemadmodum olera herbarum cito decident.

3. Spera in Domino, et fac bonitatem: et inhabita terram, et pasceris in divitiis ejus.

4. Delectare in Domino: et dabit tibi petitiones cordis tui.

5. Revela Domino viam tuam, et spera in eo: et ipse faciet.

6. Et educet quasi lumen justitiam tuam: et judicium tuum tamquam meridiem.

7. Subditus esto Domino, et ora eum.

Noli æmulari in eo qui prosperatur in via sua: in homine faciente injustitias.

8. Desine ab ira, et derelinque furorem: noli æmulari ut maligneris.

9. Quoniam qui malignantur, exterminabuntur: sustinentes autem Domi-

neither be envious of them that work iniquity.

For like grass they shall soon wither, like green herbs they shall swiftly fade.

Put your trust in the Lord and do right; and then shall you be able to dwell peacefully in the land and feast yourself on its abundance.

Make the Lord your delight, and He shall grant you all your heart's desires.

Entrust your lot to the Lord, rely on Him, and He shall provide for you.

He will bring your innocence to light, and make the justice of your cause clear as noonday.

Commit yourself to the Lord and pray to Him. Be not envious of the successful man, of the man who acts unjustly and yet prospers.

Cease from anger and give up wrath, and do not emulate evildoing.

For the workers of evil, like evil trees, shall be rooted up, and the land shall be given to those who

3. "Et inhabita terram, etc." Heb.: *Dwell in the land and follow after faithfulness.* The meaning is that the oppressed Israelites should not yield to the temptation to seek better conditions in foreign countries.

5. "Revela Domino, etc." Heb.: *Commit your way to the Lord.*

num, ipsi hereditabunt terram.

10. Et adhuc pusillum, et non erit peccator: et quæres locum ejus, et non invenies.

11. Mansueti autem hereditabunt terram, et delectabuntur in multitudine pacis.

put their trust in the Lord.

In a little while the sinner shall be no more; you will seek him in his haunts, and shall not find him.

But the meek shall possess the land, and shall delight in the fullness of peace and prosperity.

In Due Time the Lord Shall Act, Rewarding the Just and Punishing the Sinner (12–24).

12. Observabit peccator justum: et stridebit super eum dentibus suis.

13. Dominus autem irridebit eum: quoniam prospicit quod veniet dies ejus.

14. Gladium evaginaverunt peccatores: intenderunt arcum suum,

Ut dejiciant pauperem et inopem: ut trucident rectos corde.

15. Gladius eorum intret in corda ipsorum: et arcus eorum confringatur.

16. Melius est modicum justo, super divitias peccatorum multas.

17. Quoniam brachia peccatorum conterentur:

The godless man plots against the just, gnashing his teeth at him;

But the Lord in scorn only laughs at him, knowing that his doom is near.

The wicked draw the sword, and bend their bows to murder the afflicted and needy, and to slaughter the upright of heart;

But their sword shall pierce their own heart, and their bows shall be broken.

Better is the little that the righteous has than the great wealth of sinners;

For the strength of the wicked shall be broken, while the Lord

16. "Super divitias, etc." Heb.: *Than the abundance of many sinners.*

confirmat autem justos Dominus.

shall sustain and bless the just.

18. Novit Dominus dies immaculatorum: et hereditas eorum in æternum erit.

The Lord knows and provides for the life of the righteous, and their possessions last forever;

19. Non confundentur in tempore malo, et in diebus famis saturabuntur:

They shall not be dismayed in the day of trouble, and in time of famine they shall have plenty:

20. Quia peccatores peribunt.

Inimici vero Domini mox ut honorificati fuerint et exaltati: deficientes, quemadmodum fumus deficient.

But the godless shall perish. Yea, the foes of the Lord, while now esteemed and exalted, shall soon disappear; as smoke shall they vanish.

21. Mutuabitur peccator, et non solvet: justus autem miseretur et tribuet.

The godless man, with all his wealth, borrows and cannot pay back; whereas the just, in spite of his poverty, is charitable and able to give;

22. Quia benedicentes ei hereditabunt terram: maledicentes autem ei disperibunt.

For those who praise and serve the Lord shall possess the land, while those who revile and neglect Him shall be driven out of it.

23. Apud Dominum gressus hominis dirigentur: et viam ejus volet.

The steps of the just man are guided by the Lord, and his life is pleasing in God's sight.

20. "Mox ut honorificati fuerint et exaltati, etc." Heb.: *They shall be as the splendor of the meadows; they are consumed; like smoke are they consumed away* (*i.e.,* the pomp of the wicked is as short-lived as the gay flowers of the field).

23. "Viam ejus volet." Two explanations are offered: (a) Yahweh delights in the way of the just man; or (b) the just man delights in the way of Yahweh.

24. Cum ceciderit, non collidetur: quia Dñus supponit manum suam.

Though he may be afflicted for a time, he shall not be prostrated, for the Lord sustains him.

Experience Witnesses to the Reward of the Just (25–31).

25. Junior fui, etenim senui: et non vidi justum derelictum, nec semen ejus quærens panem.

I was young, and now am old; but never have I seen the just man forsaken, nor his children begging their bread.

26. Tota die miseretur et commodat: et semen illius in benedictione erit.

He is always charitable and has something to give, and therefore shall God bless his posterity.

27. Declina a malo et fac bonum: et inhabita in sæculum sæculi.

Shun evil and do good, be holy and just, and thus shall you continue to dwell in the land.

28. Quia Dominus amat judicium, et non derelinquet sanctos suos: in æternum conservabuntur.

Injusti punientur: et semen impiorum peribit.

For the Lord loves justice and just men, and shall never forsake His faithful worshippers; they shall ever be protected. But the wicked shall be punished, and their posterity cut off.

29. Justi autem hereditabunt terram: et inhabitabunt in sæculum sæculi super eam.

The land shall be in possession of the good, and they shall dwell therein all their days.

30. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium.

The mouth of the just man utters words of wisdom, and his tongue speaks of justice.

31. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

The law of God is in his heart, and his footsteps never waver.

The Final Contrast Between the Just and the Wicked (32–40).

32. Considerat peccator justum: et quærit mortificare eum.

33. Dominus autem non derelinquet eum in manibus ejus: nec damnabit eum cum judicabitur illi.

34. Exspecta Dominum et custodi viam ejus: et exaltabit te ut hereditate capias terram: cum perierint peccatores, videbis.

35. Vidi impium superexaltatum, et elevatum sicut cedros Libani.

36. Et transivi, et ecce non erat: et quæsivi eum, et non est inventus locus ejus.

37. Custodi innocentiam, et vide æquitatem: quoniam sunt reliquiæ homini pacifico.

38. Injusti autem disperibunt simul: reliquiæ impiorum interibunt.

39. Salus autem justorum a Domino: et pro-

The godless spies treacherously on the good man, seeking to kill him;

But the Lord does not leave him in his power, or permit him to be condemned when he is tried.

Wait for the Lord, trust Him, and keep His law; and He shall exalt you from lowliness to possession of the land, and you shall see with satisfaction the extermination of sinners.

I once saw a godless man greatly exalted and triumphant, towering like the cedars of Lebanon;

And then, as I passed by, lo, he was gone! And I sought for him, but even his place could no longer be found.

Therefore, hold fast to integrity and continue upright, for the peaceable and good man shall live on in his children;

Whereas the impious shall be wiped out all at once, and their posterity shall vanish.

The help of good men is from the Lord; He is their refuge in

35. "Elevatum sicut cedros Libani." Heb.: *Spreading himself like a tree in its native soil.*

tector eorum in tempore tribulationis.

40. Et adjuvabit eos Dominus, et liberabit eos: et eruet eos a peccatoribus, et salvabit eos: quia speraverunt in eo.

time of trouble.

The Lord relieves them and rescues them; He delivers them from sinners and saves them, because they put their trust in Him.

PSALM XXXVII (Heb. 38)

INTRODUCTION

This is the third of the Penitential Psalms, in which is described the pitiable condition of a sick person who is grievously tortured in body and mind (vv. 2–11), who is deserted by his friends and neighbors and cruelly persecuted by enemies (vv. 12–15), and who, feeling that his sins are the cause of his sufferings, pleads to God for pardon and deliverance (vv. 16–23). The theory that sin is the cause of sickness and sorrow pervades all Semitic literature.

The strong personal note running through the Psalm is at once a proof that the Psalmist is recording his own experience, and a refutation of the view of many modern critics that he is speaking, not for himself, but for the nation—suffering Israel. The marked resemblance between this Psalm and Psalms VI, XXXVIII, LXXII, and LXXXVII should be noted.

1. Psalmus David, in rememorationem de Sabbato.

The Psalmist Describes His Sufferings (2–11).

2. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

3. Quoniam sagittæ tuæ infixæ sunt mihi: et confirmasti super me manum tuam.

O Lord, do not punish me further in Thy wrath, do not chastise me longer in Thine anger.

For the arrows of Thy judgment have sunk deep in me, and Thy hand is pressing heavily upon me.

2. Same as Psalm VI. 2.

4. Non est sanitas in carne mea a facie iræ tuæ: non est pax ossibus meis a facie peccatorum meorum.

There is no soundness in my body because of Thine anger, there is no health in my frame because of my sins.

5. Quoniam iniquitates meæ supergressæ sunt caput meum: et sicut onus grave gravatæ sunt super me.

Mine iniquities, like a flood, have overwhelmed me; like a crushing burden they weigh me down.

6. Putruerunt et corruptæ sunt cicatrices meæ, a facie insipientiæ meæ.

My wounds are foul and festering, as a result of my sinful folly.

7. Miser factus sum, et curvatus sum usque in finem: tota die contristatus ingrediebar.

I am miserable, and exceedingly bowed down with pain; I go mourning all day long.

8. Quoniam lumbi mei impleti sunt illusionibus: et non est sanitas in carne mea.

My thighs are aflame with fever; there is no soundness in all my flesh.

9. Afflictus sum, et humiliatus sum nimis: rugiebam a gemitu cordis mei.

I am afflicted and greatly humbled; I cry aloud because of the sorrow of my heart.

10. Domine, ante te omne desiderium meum: et gemitus meus a te non est absconditus.

Lord, all my longing is known to Thee, and my sighs are not hidden from Thee.

11. Cor meum conturbatum est, dereliquit me virtus mea: et lumen oculo-

My heart beats furiously, my strength is gone, mine eyes are dim and dull with weeping and

5. "Super me," that is, sin and its punishment are too heavy for him.
6. "A facie," *because of.*—"Insipientiæ," the *foolishness* of sin.
7. "Miser factus sum." Heb.: *I am bent.*—"In finem," *exceedingly.*
8. "Lumbi mei, etc." Heb.: *My loins are filled with burning;* but St. Jer.: *My loins are full of ignominy.*

rum meorum et ipsum non est mecum.

weakness.

The Psalmist Is Neglected by Friends and Persecuted by Enemies (12–15).

12. Amici mei, et proximi mei adversum me appropinquaverunt et steterunt.

Et qui juxta me erant, de longe steterunt.

My friends and my companions come within sight of me, but stand aloof; and my neighbors keep far from me.

13. Et vim faciebant qui quærebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates: et dolos tota die meditabantur.

Meanwhile those who seek my life are using violence against me, and those who seek to injure me speak wantonly, meditating treachery all the day.

14. Ego autem tamquam surdus non audiebam: et sicut mutus non aperiens os suum.

But I, as if deaf, do not listen; like a dumb man, I say nothing.

15. Et factus sum sicut homo non audiens: et non habens in ore suo redargutiones.

Yea, I am become like a man that has no hearing, that has no arguments to offer in his own defense.

The Psalmist Asks Pardon and Deliverance (16–23).

16. Quoniam in te, Dñe, speravi: tu exaudies me, Domine Deus meus.

For in Thee, O Lord, do I hope; Thou wilt answer me, O Lord, my God!

17. Quia dixi: Nequando superguadeant mihi inimici mei: et dum commoventur pedes mei, super

Because I have asked that mine enemies be never permitted to rejoice over me at my calamities, they whose talk is so insolent

me magna locuti sunt.

18. Quoniam ego in flagella paratus sum: et dolor meus in conspectu meo semper.

19. Quoniam iniquitatem meam annuntiabo, et cogitabo pro peccato meo.

20. Inimici autem mei vivunt, et confirmati sunt super me: et multiplicati sunt qui oderunt me inique.

21. Qui retribuunt mala pro bonis, detrahebant mihi: quoniam sequebar bonitatem.

22. Ne derelinquas me, Dñe Deus meus: ne discesseris a me.

23. Intende in adjutorium meum, Domine Deus salutis meæ.

against me when I suffer misfortune.

Do Thou answer me, for I am on the verge of ruin, and my sorrow is continually before me.

I confess my guilt, and am sorry for my sins.

But mine enemies go on living and are stronger than I, and there are many who hate me without cause.

They who return evil for good are my foes because I do what is right.

Forsake me not, O Lord; do not leave me, O my God!

Make haste to help me, O Lord, God of my salvation!

PSALM XXXVIII (Heb. 39)

INTRODUCTION

The similarity between this and the two preceding Psalms is striking. The Psalmist is in much the same desperate physical condition as in Psalm XXXVII, and he is confronted with the same problem as in Psalm XXXVI, namely, the prosperity of the godless as con-

trasted with the sufferings of the just. As he contemplates this vexing question, he is tempted to murmur but resolves to keep silence, lest he sin with his tongue (vv. 2–4). But this self-repression only makes the fire within him burn the more, and so he is forced to speak, but now in a prayer that he may know how short is his life and how vain all that is human (vv. 5–7). Reflecting thus on the transitoriness of man's earthly existence and the futility of earthly riches, he turns to God as his only hope, asking pardon for his sins and relief from the chastisements they have brought upon him (vv. 8–14).

In order to enter fully into the thought of this and similar Psalms, we must bear in mind that the ancient Hebrews looked upon death as interrupting the external worship of God and as putting an end to all devout fellowship with Him. All these Psalms are pursuing the same line of thought as the Book of Job, but at times failing, as in the present Psalm, to recognize as Job does that in the divine plan earthly life is only one act in the great drama of human existence.

1. In finem, ipsi Idithun, Canticum David.

Though Tempted, the Psalmist Resolves to Be Silent (2–4).

2. Dixi: Custodiam vias meas: ut non delinquam in lingua mea.

Posui ori meo custodiam, cum consisteret peccator adversum me.

3. Obmutui, et humiliatus sum, et silui a bonis: et dolor meus renovatus est.

4. Concaluit cor meum intra me: et in meditatione mea exardescet ignis.

I said: "I will be careful what I do, lest I sin with my tongue; I will put a muzzle on my mouth in presence of the ungodly."

So I kept quiet and was depressed; I spoke not even about good things. Yet this only stirred up my mental anguish.

My heart grew hot within me; and, as I reflected, the fire of indignation increased.

2. "Cum consisteret, etc." may mean: (a) that the sight of the prosperity of the wicked was a temptation to him; or (b) that he feared to complain in the hearing of the godless lest they ridicule him.

In Prayer the Psalmist Broke His Silence (5–7).

5. Locutus sum in lingua mea: Notum fac mihi, Domine, finem meum:

Et numerum d i e r u m meorum quis est: ut sciam quid desit mihi.

6. Ecce mensurabiles posuisti dies meos: et substantia mea tamquam nihilum ante te.

Verumtamen universa vanitas, omnis homo vivens.

7. Verumtamen in imagine pertransit homo: sed et frustra conturbatur.

Thesaurizat: et ignorat cui congregabit ea.

Then I prayed: "O Lord, let me know mine end, the number of my days, that I may learn what remains to me, how brief it is at best.

Behold, my days are easily measured, so few they are, and my life is a mere nothing in Thy sight. Surely, all is vanity—every man that lives!

Surely, man passes away like a shadow; his worrying is fruitless and vain; he amasses wealth, and knows not who is to have his hoard.

The Psalmist Turns to God as His Only Hope (8–14).

8. Et nunc quæ est expectatio mea? nonne Dominus? et substantia mea apud te est.

9. Ab omnibus iniquitatibus meis erue me: opprobrium insipienti dedisti me.

10. Obmutui, et n o n

Now then, what is my hope? Is it not the Lord? Yes, my very being is in Thee.

Rescue me therefore from all my transgressions, through which Thou hast permitted me to become the reproach of the fool.

I am now silent, I complain no

7. "In imagine, etc." Heb.: *Only as a phantom does man walk to and fro; only for vanity does he toil,* etc.

8. At best, life without God is a delusion.

aperui os meum, quoniam tu fecisti:

11. Amove a me plagas tuas.

12. A fortitudine manus tuæ ego defeci in increpationibus: propter iniquitatem corripuisti hominem.

Et tabescere fecisti sicut araneam animam ejus: verumtamen vane conturbatur omnis homo.

13. Exaudi orationem meam, Domine, et deprecationem meam: auribus percipe lacrymas meas.

Ne sileas: quoniam advena ego sum apud te, et peregrinus, sicut omnes patres mei.

14. Remitte mihi, ut refrigerer priusquam abeam, et amplius non ero.

more, because I recognize that it is Thou who hast justly afflicted me;

Yet I pray that Thou remove from me Thy chastisements.

For, under the weight of Thy hand, if Thou dost continue to afflict me, I shall soon fade away, a victim of Thy chidings. When Thou chastisest mortal man in punishment for his guilt, Thou dost consume his life like a moth. Surely, naught but vanity are all men.

Hear my prayer, O Lord, listen to my petition, give heed to my tears. Be not silent, for I am but Thy passing guest, and a sojourner as all my fathers were.

Turn away Thy frown from me, that I may be refreshed with a little peace, ere I depart to return no more.

PSALM XXXIX (Heb. 40)

INTRODUCTION

This is a sequel to the preceding Psalm, and it gives the solution of the perplexing question there discussed. In that Psalm the writer had no other answer for the problem of human suffering than a blind

12. "Sicut araneam." Heb. and St. Jer.: *Like a moth.*

trust in the goodness of God. But now his prayer has been answered, relief has come, and new light has been vouchsafed him—all of which will increase the hope and confidence in God's goodness of those who, remaining faithful, have witnessed what God has done for the Psalmist.

The Psalmist, therefore, first extols the wondrous works of God (vv. 2–6). And then, seeking a way to express his gratitude, he is told that the legal sacrifices are not required, as being insufficient, but that the Lord would have him make a complete sacrifice of his whole being to the eternal will (vv. 7–9). The Psalmist will continue in the future, as in the past, to publish the mercies of the Lord in the great assemblies of the faithful (vv. 10, 11). But he knows that this sacrifice of his being which his Master now exacts of him will imply extreme suffering and trials which he cannot bear alone, and hence he pleads for divine assistance (vv. 12–16), and faith assures him that it will be granted (vv. 17, 18).

So different are the two main parts of this Psalm (vv. 2–11 and 12–18) that many critics believe we have here two distinct poems written by different authors, or perhaps by the same author but on occasions widely contrasted. The author of the Epistle to the Hebrews (x. 1–10) put verses 7–9 here into the mouth of our Lord, and hence we are assured of their Messianic import. Verses 14–18 of this Psalm form a separate poem in Psalm LXIX.

1. In finem, Psalmus ipsi David.

The Psalmist Thanks God for His Mercies (2–6).

2. Exspectans, exspectavi Dominum, et intendit mihi.

3. Et exaudivit preces meas: et eduxit me de lacu miseriæ, et de luto fæcis.

Et statuit super petram pedes meos: et direxit gressus meos.

I waited patiently for the Lord to help me, and He turned and answered my prayers, drawing me forth, as it were, from the pit of misery and from a muddy bog in which I was, and setting my feet on a rock, and directing my steps.

3. The *pit* and the muddy *bog* are symbols of misery and peril; whereas the *rock* stands for security and confidence.

4. Et immisit in os meum canticum novum, carmen Deo nostro.

Videbunt multi, et timebunt: et sperabunt in Domino.

5. Beatus vir cujus est nomen Domini spes ejus: et non respexit in vanitates et insanias falsas.

6. Multa fecisti tu, Domine Deus meus, mirabilia tua: et cogitationibus tuis non est qui similis sit tibi.

Annuntiavi et locutus sum: multiplicati sunt super numerum.

He thus put into my mouth a new song of thanksgiving, a hymn of praise to our God. Many, seeing my rescue, were struck with awe, and put their trust in the Lord.

Happy the man who trusts in the power of the Eternal, paying no heed to empty idols or to the foolish ravings of heathen oracles.

Many things hast Thou done, O Lord, my God—Thy wondrous works for Thy people! There is no one to be compared with Thee. Should I wish to declare all Thy marvels on our behalf, I could not, for they are too numerous.

The Psalmist Will Show His Gratitude by Obedience to the Divine Will and Continual Praise (7–11).

7. Sacrificium et oblationem noluisti: aures autem perfecisti mihi.

Holocaustum et pro peccato non postulasti:

How then shall I thank Thee? Thou carest not for sacrifice and oblation, these alone are not enough; but Thou hast given me ears that I might hear and obey Thee. Burnt-offering and sin-offering Thou demandest not;

5. "Et non respixit in vanitates, etc." Heb.: *And has not turned to the arrogant and false apostates.*

6. "Annuntiavi, etc." St. Jer.: *Si narrare voluero et enumerare.*—"Multiplicati" should be "multiplicata." St. Jer.: *Plura sunt quam ut narrare queam.*

7. "Aures autem, etc." Heb.: *Ears Thou hast dug* (or *pierced*) *for me;* but LXX: *A body Thou hast fashioned for me.* This last reading was followed by the author of Hebrews, and makes the text more clearly prophetic of the sacrifice of the Body of Christ.

8. Tunc dixi: Ecce venio.
In capite libri scriptum est de me,
9. Ut facerem voluntatem tuam: Deus meus, volui, et legem tuam in medio cordis mei.
10. Annuntiavi justitiam tuam in ecclesia magna, ecce labia mea non prohibebo: Dñe, tu scisti.

11. Justitiam tuam non abscondi in corde meo: veritatem tuam et salutare tuum dixi.
Non abscondi misericordiam tuam, et veritatem tuam a concilio multo.

Therefore I said: "Behold I come to offer myself." As in the head of the book, in the Law of Moses, it is prescribed for me
That I should do Thy will, this is what I wish; my delight, O my God, is Thy law, which lies deep within my heart.
I have proclaimed in public, in the great gathering of the people, Thy justice and faithfulness; and behold, Lord, as Thou knowest, I restrain not my lips from Thy praise.
I kept not Thy justice to myself, but made public Thy fidelity and Thy saving aid; I hid not from the great assembly the story of Thy lovingkindness and truth.

To Make His Self-Sacrifice, the Psalmist Pleads for Divine Help (12–18).

12. Tu autem, Domine, ne longe facias miserationes tuas a me: misericordia tua et veritas tua semper susceperunt me.
13. Quoniam circumdederunt me mala, quorum

Therefore, O Lord, withhold not Thy compassions from me. Let Thy mercy and Thy faithfulness ever guard me.

For evils beyond number surround me; the consequences of my

8. "In capite libri, etc." Heb.: *In a roll of a book it is prescribed for me.* The reference is to the Law of Moses, or to Deuteronomy or to the Old Testament in general as a prophetic book. The parchment was wound around rollers: hence, a "roll" was a book, and the projection of the rollers made the head (*caput*) of the book (Dr. Bird).

non est numerus: comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei: et cor meum dereliquit me.

14. Complaceat tibi, Domine, ut eruas me: Domine, ad adjuvandum me respice.

15. Confundantur et revereantur simul, qui quærunt animam meam, ut auferant eam.

Convertantur retrorsum, et revereantur, qui volunt mihi mala.

16. Ferant confestim confusionem suam, qui dicunt mihi: Euge, euge.

17. Exsultent et lætentur super te omnes quærentes te: et dicant semper: Magnificetur Dominus: qui diligunt salutare tuum.

18. Ego autem mendicus sum, et pauper: Dñus solicitus est mei.

Adjutor meus, et protector meus tu es: Deus meus ne tardaveris.

transgressions have overtaken me, till I know not what to do. My troubles are more numerous than the hairs of my head; and my courage is gone.

May it please Thee, O Lord, to rescue me from this distress! O Lord, make haste to help me!

Ashamed and confounded all at once be they who seek to take my life! Turned back and disgraced be they who wish me harm!

Let them be swiftly dismayed, by the defeat of their evil plans, who say to me "Aha! Aha!" rejoicing at the prospect of my ruin!

But may all those rejoice and be glad who seek after Thee; and may they who delight in Thy saving aid continually say: "The Lord be praised!"

As for me, I am afflicted and poor; yet the Lord is solicitous for me. Thou art my helper and deliverer; O my God, tarry not.

16. "Ferant confestim, etc." Heb.: *Let them be desolate in consequence of their shame.*

PSALM XL (Heb. 41)

INTRODUCTION

The Psalmist is suffering from an almost fatal illness, from which he begs the Lord to deliver him on the ground that in the past, when he was well, he was always merciful to the sick and suffering. In virtue, therefore, of the compassion he has exercised towards others in their need, he feels confident that Jehovah will now restore him to health (vv. 2–4). He describes his plight as pitiable; his enemies are calumniating him and rejoicing in the thought that he will soon be dead; and, worst of all, there is one among them who formerly was his friend (vv. 5–10). Nevertheless, he is confident that the Lord will hear and restore him (vv. 11–13). Verse 14 is a doxology, marking the close of Book I of the Psalter.

With many of the Fathers we may regard this whole Psalm as Messianic. The poor sufferer is the Redeemer in His passion, betrayed by the traitor Judas (v. 10), triumphing in His Resurrection and Ascension (v. 13). Therefore, the Psalmist begins by declaring that man blessed who meditates on this destitute and suffering One.

1. In finem, Psalmus ipsi David.

The Blessings in Store for the Man Who Shows Mercy (2–4).

2. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus.	Happy is the man who has regard for the poor and needy, for in time of trouble the Lord will deliver him.
3. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra: et non tradat eum in animam inimicorum ejus.	The Lord will guard him, give him long life, and make him happy and prosperous on earth, delivering him from the desire of his foes.
4. Dominus opem ferat	When he is ill, the Lord will

3. "In animam," *to the desire, wish.*
4. "In infirmitate ejus," that is, during his illness.

illi super lectum doloris ejus: universum stratum ejus versasti in infirmitate ejus.

bring him relief, changing his bed of pain into a bed of health.

The Psalmist Describes the Persecutions He Suffers (5–10).

5. Ego dixi: Domine, miserere mei: sana animam meam, quia peccavi tibi.

Therefore, my prayer is: "Lord, be gracious to me. Heal me, for I have sinned against Thee."

6. Inimici mei dixerunt mala mihi: Quando morietur, et peribit nomen ejus?

My foes in their wickedness say of me: "When will he ever die, and his name, his posterity, perish?"

7. Et si ingrediebatur ut videret, vana loquebatur; cor ejus congregavit iniquitatem sibi.

Egrediebatur foras, et loquebatur

And if one of them comes to see me, he speaks falsely, pretending sympathy, while his heart is gathering mischief for fresh slander;

8. In idipsum.

Adversum me susurrabant omnes inimici mei: adversum me cogitabant mala mihi.

And then he goes away to tell his comrades what he has observed. All mine enemies whisper together against me, forecasting evil for me.

9. Verbum iniquum constituerunt adversum me: Numquid qui dormit non adjiciet ut resurgat?

And they come to this iniquitous conclusion: "Surely, he that lies there will never rise again."

10. Etenim homo pacis

Yea, even my own familiar

6. "Mihi" should be *de me.*

8. "In idipsum," *together.*

9. "Verbum iniquum, etc." Heb.: *A deadly malady is poured out upon him.*—"Non adjiciet, etc.," is a Hebrew idiom meaning: *He shall rise no more.*

10. "Homo pacis meæ," *my friend.*—"Magnificavit, etc.," *has used treachery against me;* but Heb.: *Has lifted up his heel against me.*

meæ, in quo speravi: qui edebat panes meos, magnificavit super me supplantationem.

friend in whom I trusted, and who used to partake of my hospitality, has acted in treachery against me.

A Prayer for Restoration (11–13).

11. Tu autem, Domine, miserere mei, et resuscita me: et retribuam eis.

But do Thou, O Lord, be gracious to me, and raise me up to health, and I will pay them back.

12. In hoc cognovi quoniam voluisti me: quoniam non gaudebit inimicus meus super me.

By this shall I know that I enjoy Thy favor, that my foe does not triumph over me.

13. Me autem propter innocentiam suscepisti: et confirmasti me in conspectu tuo in æternum.

Thou dost revive me because of mine integrity, placing me before Thee forever.

14. Benedictus Dominus Deus Israel, a sæculo, et usque in sæculum: fiat, fiat.

Blessed be the Lord, the God of Israel, from age to age, forever! So be it, so be it!

THE SECOND BOOK OF THE PSALTER

PSALMS XLI AND XLII (HEB. 42 AND 43)

INTRODUCTION

In the opinion of most modern commentators these two Psalms were originally but one poem, which was later divided for liturgical purposes. The same spirit, language and situation are to be found in both; each ends with the same refrain; and the first is incomplete without the second. Hence we shall treat the two as one Psalm.

The author was apparently a priest or Levite whose happy lot it had been to lead pilgrimages up to Jerusalem for the joyous feasts of the Temple; but who, when he wrote this poem, was alone among taunting, heathen strangers, far from the Sanctuary, perhaps in the district of Mount Hermon east of the source of the Jordan (v. 7), and unable to escape. Yearning to return to the Temple worship, he is grievously tormented and his faith is sorely tried, as, on the one hand, he listens in his distress to the heartless heathen taunt: "Where is your God?" and recalls, on the other hand, the joy of days that are gone. But his faith does not fail him, and he is confident that soon he will again go up to Jerusalem and renew his part in the glorious feasts of his God. The poem has three equal parts, each ending with the same refrain:

I. The Psalmist longs for the Sanctuary, and is made sad by the taunts of enemies and the recollection of happier days (vv. 2–6).

II. After a pathetic description of his doleful plight, he recalls divine favors and pleads with God to espouse his cause (vv. 7–12).

III. Vehemently the Psalmist prays for deliverance and for restoration to his privileges (Psalm XLII. vv. 1–5).

The similarity in thought, language and structure between this poem and Psalm LXXXIII is so striking that both can be safely ascribed to the same author, but under different circumstances; the tone of the latter is as happy as that of the former is sad.

1. In finem, intellectus filiis Core.

The Psalmist Yearns to Revisit the Sanctuary (2–6).

2. Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus.

As the parched deer thirsts for the running streams, so does my lonely heart long for Thee, O God!

3. Sitivit anima mea ad Deum fortem, vivum: quando veniam et apparebo ante faciem Dei?

My soul is athirst for God—the strong, the living God; when shall I again come and stand before Him in His Sanctuary?

4. Fuerunt mihi lacrymæ meæ panes die ac nocte: dum dicitur mihi quotidie: Ubi est Deus tuus?

Tears are my bread day and night, while continually mine enemies taunt me, saying: "Where is your God?"

5. Hæc recordatus sum, et effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei:

In voce exsultationis et confessionis: sonus epulantis.

As I recall other days, I melt in tears; for I remember how I used to journey to the spot of the wondrous Tabernacle, and enter the very House of God, amidst songs of exultation and praise, sung by the festive throng.

6. Quare tristis es anima mea? et quare conturbas me?

Why are you downcast, O my soul? and why do you trouble me? Put your trust in God; for I shall

5. "Quoniam transibo, etc." Heb.: *How I was wont to pass on with the throng, leading them to the house of God, with the voice of thanksgiving and praise, a multitude keeping festival.*

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei,

7. Et Deus meus.

again be praising Him in the Sanctuary, my saving help and my God!

The Psalmist Is Consoled by Reflecting on Divine Favors (7–12).

Ad meipsum anima mea conturbata est: propterea memor ero tui de terra Jordanis, et Hermoniim a monte modico.

8. Abyssus abyssum invocat, in voce cataractarum tuarum.

Omnia excelsia tua, et fluctus tui super me transierunt.

9. In die mandavit Dominus misericordiam suam: et nocte canticum ejus.

Apud me oratio Deo vitæ meæ,

10. Dicam Deo: Susceptor meus es.

Quare oblitus es mei? et quare contristatus incedo, dum affligit me inimicus?

My soul is downcast, and so I think of Thee, O Lord, here in this far land of the Jordan and Hermon, at Mount Mizar, where I am exiled.

Flood roars to flood, as Thy cataracts thunder; all Thy waves and Thy billows, the calamities Thou hast sent me, are sweeping over me.

Yet, I do not faint, for in the daytime the Lord sends me His kindness as a protecting angel, and in the night my companion is a song of praise to Him, a prayer to the God of my life.

I say to God: "Thou art my protector. Why hast Thou forgotten me? Why must I go about in sadness as my foes afflict me?"

7. "Ad meipsum," *within me,* that is, the Psalmist is downcast.—"Terra Jordanis," in the neighborhood of Dan or Cæsarea Philippi.—"Hermoniim" is the plural of Hermon, and is used here either because of the three peaks in which Mount Hermon culminates, or to designate the Hermon range in general.—"A monte modico." Heb.: *The hill Mizar,* which was some smaller mountain, probably near Cæsarea Philippi, close to the source of the Jordan, and from which the Psalmist could see the distant hills of Sion and hear the roar of the Jordan cataracts rushing down from snowy Hermon.

10. "Susceptor meus." Heb.: *My rock.*

11. Dum confringuntur ossa mea, exprobraverunt mihi qui tribulant me inimici mei:

Dum dicunt mihi per singulos dies: Ubi est Deus tuus?

12. Quare tristis es anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei et Deus meus.

In mine extreme depression my relentless enemies revile me, as they ask day by day: "Where is your God?"

Why are you downcast, O my soul? and why do you trouble me? Put your trust in God; for I shall again be praising Him in the Sanctuary, my saving help and my God!

1. Psalmus David.

Prayer for Deliverance and Restoration (Psalm LXII. 1–5).

Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

2. Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

3. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Render me justice, O God, and defend my cause against an impious people; rescue me from godless and treacherous men.

For Thou, O God, art my strength, why cast me off? Why must I go about in sadness as my foes afflict me?

O send forth Thy light and Thy faithfulness, as ministering angels, to lead me and guide me to Thy holy hill, and to Thy dwelling-place on Mount Sion.

11. "Dum confringuntur, etc.," *in my extreme depression.*

4. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

Confitebor tibi in cithara, Deus, Deus meus:

5. Quare tristis es anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Then will I go to the altar of God, to God who was the joy and delight of my youth, and give thanks unto Thee upon the harp, O God, my God!

Why are you downcast, O my soul? and why do you trouble me? Put your trust in God; for I shall again be praising Him in the Sanctuary, my saving help and my God!

PSALM XLIII (Heb. 44)

INTRODUCTION

The Psalmist is here pleading for Israel in bondage, following some national disaster, at what precise period we do not know, but most likely during the Monarchy or in the Machabean age. As a preparation for his plea the poet recalls Israel's past history and describes her present misery. God, who of old did so much for His people, can and will deliver them now. It was God who first planted Israel in Canaan, driving away the heathen enemies (vv. 2–4). He is still the faithful King of His people, and they can therefore take courage in their present distress (vv. 5–9). Their situation is terrible, for their enemies hold them in bondage, deriding and mocking them all the time (vv. 10–17). And why all this suffering? Has it been occasioned by some unfaithfulness on their part? No, on the contrary, they are being persecuted for God's sake (vv. 18–22). Wherefore, the Psalmist sounds Israel's battle-cry, bidding the Lord to arise and deliver His humiliated and dejected people (vv. 23–26).

1. In finem, filiis Core ad intellectum.

Recalling Past History Israel Can take Courage in Her Present Distress (2–9).

2. Deus, auribus nostris audivimus: patres nostri

O God, we have heard with our own ears—our fathers have told

annuntiaverunt nobis.

Opus, quod operatus es in diebus eorum: et in diebus antiquis.

3. Manus tua gentes disperdidit, et plantasti eos: affixisti populos, et expulisti eos:

4. Nec enim in gladio suo possederunt terram: et brachium eorum non salvavit eos:

Sed dextera tua, et brachium tuum, et illuminatio vultus tui: quoniam complacuisti in eis.

5. Tu es ipse rex meus et Deus meus: qui mandas salutes Jacob.

6. In te inimicos nostros ventilabimus cornu, et in nomine tuo spernemus insurgentes in nobis.

7. Non enim in arcu meo sperabo: et gladius meus non salvabit me.

8. Salvasti enim nos de

us, handing down the tradition of Thy doings in their time, in the days of old—

How Thy powerful hand drove the heathen from Canaan and planted Thy people in it, how Thou didst smite the nations and scatter them.

For it was not by their sword that our fathers got possession of the land, nor was the victory won by their army; it was Thy right hand, and Thine arm, and Thine encouraging smile that did it; for Thou wert pleased with them.

Thou art still our King and our God, who wilt give victory to Jacob, to our people.

By Thee shall we scatter our foes, and in Thy name we shall trample down them that attack us.

For we trust not in our bow, and our sword cannot save us.

But Thou, O Lord, dost save us

3. "Et expulisti eos." Heb.: *Didst cause them* (the Hebrews) *to spread abroad,* which is a better parallel to "plantasti eos."

5. "Rex meus et Deus meus." The Psalmist is speaking in the name of his people.—"Mandas salutes," *orderest manifold help* (*i.e.,* gives victory).

6. "Ventilabimus cornu," *we shall scatter them through the air by the horn;* but Heb.: *We shall thrust* (them) *through with the horn,* as an animal might do with its horns.

affligentibus nos: et odientes nos confudisti.

9. In Deo laudabimur tota die: et in nomine tuo confitebimur in sæculum.

from our oppressors, and dost humble our haters.

Wherefore, it is of God that we boast at all times, praising Thy name unceasingly.

Israel's Present Situation Is Terrible (10–17).

10. Nunc autem repulisti et confudisti nos: et non egredieris, Deus, in virtutibus nostris.

But now Thou hast rejected us and brought us to dishonor, and goest not forth with our armies;

11. Avertisti nos retrorsum post inimicos nostros: et qui oderunt nos diripiebant sibi.

Thou makest us to fly before our foes, and our haters plunder us at will;

12. Dedisti nos tamquam oves escarum: et in gentibus dispersisti nos.

Thou hast given us like sheep to be eaten, and hast scattered us among the pagans;

13. Vendidisti populum tuum sine pretio: et non fuit multitudo in commutationibus eorum.

Thou hast sold Thy people cheap, for a mere trifle, with no profit to Thyself;

14. Posuisti nos opprobrium vicinis nostris, subsannationem et derisum his, qui sunt in circuitu nostro.

Thou hast made us a reproach to our neighbors, a scorn and a derision to all around us;

15. Posuisti nos in similitudinem gentibus: commotionem capitis in populis.

Thou hast made us a byword among the heathen, an object of jeer among the peoples.

16. Tota die verecundia

My disgrace is always before

13. "Non fuit multitudo, etc." Heb.: *There was no profit in their price.*
14. "Vicinis nostris," *to our neighbors* (the Ammonites, Moabites, etc.).

mea contra me est: et confusio faciei meæ cooperuit me.

17. A voce exprobrantis, et obloquentis: a facie inimici, et persequentis.

me, and the shame of my face covers me,

At the voice of the taunter and scoffer, at the sight of the foe and the revenger.

Israel Is Suffering for God's Sake (18–22).

18. Hæc omnia venerunt super nos, nec obliti sumus te: et inique non egimus in testamento tuo.

19. Et non recessit retro cor nostrum: et declinasti semitas nostras a via tua:

20. Quoniam humiliasti nos in loco afflictionis, et cooperuit nos umbra mortis.

21. Si obliti sumus nomen Dei nostri, et si expandimus manus nostras ad deum alienum:

22. Nonne Deus requiret ista? Ipse enim novit abscondita cordis.

Quoniam propter te mortificamur tota die: æstimati sumus sicut oves occisionis.

All this has come upon us, and yet we have not forgotten Thee; neither have we been false to Thy covenant;

Our heart has not turned aside from Thee, nor have our steps deviated from Thy path,

That Thou shouldst crush us with affliction and cover us with deathly gloom.

If we had forgotten the name of our God, or stretched our arms in prayer to a foreign god,

Would not God have found it out? For He knows the very secrets of the heart.

But no; it is for Thy sake we are killed all day long, and reckoned as sheep for the slaughter.

19. "Et declinasti, etc.," *And yet Thou hast turned aside our steps,* that is, rejected us altogether; but the paraphrase follows the Hebrew.

20. "In loco afflictionis." Heb.: *In the place of dragons,* that is, in Egypt, or in a desert place abandoned by men.

The Psalmist Bids the Lord Arise and Deliver His People (23–26).

23. Exsurge, quare obdormis Domine? exsurge, et ne repellas in finem.

Therefore, O Lord, bestir Thyself! Why seemest Thou to slumber? Awaken! Reject us not forever!

24. Quare faciem tuam avertis? oblivisceris inopiæ nostræ et tribulationis nostræ?

Why hidest Thou Thy face, forgetting our woe and oppression?

25. Quoniam humiliata est in pulvere anima nostra: conglutinatus est in terra venter noster.

For our soul is bowed down to the dust, and our body lies low on the ground.

26. Exsurge, Domine, adjuva nos: et redime nos propter nomen tuum.

Arise, O Lord, and help us, and save us for Thy name's sake!

PSALM XLIV (Heb. 45)

INTRODUCTION

This nuptial song was composed to celebrate a royal wedding, perhaps that between Solomon and the daughter of the King of Egypt (III Kings, iii. 1). But so extraordinary are the thoughts unfolded and the language employed regarding the monarch in question, that they could only be fully realized in the divine King in relation to His Church. Hence it is that the Messianic character of this Psalm has been universally recognized. Indeed, many authors understand this poem to refer to Christ even in its literal sense, and so regard it as an allegory, like the Canticle of Canticles. In the Messianic sense, therefore, whether literal or typical, we must understand the bridegroom as representing the Messiah, and the bride as the Church of the Old Testament which was brought to its perfection by its union with Christ. The Psalm may be divided as follows:

Introduction: The singer describes the greatness of his theme and his eagerness to give it expression (v. 2).

I. The Psalmist addresses the bridegroom king, extolling his qualities as a man, a warrior and a monarch (vv. 3–8), and describing him in the splendor of his marriage array (vv. 9, 10).

II. Now turning to the bride, the singer first counsels her to forget her old home and cheerfully surrender herself in complete devotion to her husband on account of the dignity of her position (vv. 11–13), and then describes her as adorned for her husband (vv. 14–16).

Conclusion: The Psalmist again addresses the king wishing him a numerous posterity and far-reaching and lasting renown (vv. 17, 18).

1. In finem, pro iis qui commutabuntur, filiis Core, ad intellectum. Canticum pro dilecto.

The Psalmist's Theme (2).

2. Eructavit cor meum verbum bonum: dico ego opera mea regi.
Lingua mea calamus scribæ, velociter scribentis.

My heart is overflowing with a noble theme. Let me recite my poem concerning the king, with a tongue as swift as the pen of a rapid writer.

The Psalmist Addresses the Bridegroom (3–10).

3. Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum.

Your form is fair beyond the sons of men, and there is a charm upon your lips and in your speech —sure signs that God has blessed you forever.

4. Accingere gladio tuo super femur tuum, potentissime,

Gird your sword upon your thigh, O mighty hero:

5. Specie tua et pulchri-

And in your majesty and splen-

4–6. These verses describe the king as he goes forth as a warrior to battle.

5. "Mirabiliter" is a plural noun in the Hebrew; St. Jer.: *terribilia.*

tudine tua intende, prospere procede, et regna.

Propter veritatem et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua.

6. Sagittæ tuæ acutæ, populi sub te cadent, in corda inimicorum regis.

7. Sedes tua, Deus, in sæculum sæculi: virga directionis virga regni tui.

8. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ, præ consortibus tuis.

9. Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis: ex quibus delectaverunt te

dor ride forth, speed prosperously, and rule in the cause of truth, meekness and justice; may your right hand lead you to marvellous deeds for your people!

Your arrows are sharp; nations shall fall before you; your shafts shall pierce the hearts of the king's foes.

Thy throne, O God, is for ever and ever; and the scepter of Thy Kingdom is a scepter of righteousness.

For Thou lovest justice and hatest iniquity; and so God, Thy God, has anointed Thee with festive oil above Thy fellow-kings.

Your robes are fragrant with the perfumes of myrrh, aloes and cassia; and your heart is gladdened with music as you pass

7, 8. These verses are quoted by the writer of the Epistle to the Hebrews (i. 8) as words of God the Father to the Son, and as a proof of Christ's divinity.

9, 10. Here the king is described as he appears for the marriage. At his right hand stands his spouse in her wedding array.—"Myrrha et gutta et casia." *Myrrh* was a product of Arabia; *stacte* or *aloes* was the perfumed wood of an Indian tree; *cassia* means either a species of cinnamon, or the Indian costus, the fragrant root of a Kashmir plant often used for incense.—"A domibus eburneis." The Vulgate would seem to make the perfumes proceed from the ivory palaces, as well as from the garments of the king; whereas the Hebrew makes the music come from the ivory palaces. Our paraphrase gives the most probable meaning of verse 9.—"In vestitu deaurato." Heb.: *In gold of Ophir* (*i.e.*, the most precious gold). Ophir was probably in India or Arabia.

10. Filiæ regum in honore tuo.

Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

through ivory palaces, from which king's daughters, attendants of your bride, come forth to please and honor you.

On your right stands the queen, your spouse, adorned with choicest gold and clad in robes of many colors.

The Psalmist Addresses the Bride (11–16).

11. Audi, filia, et vide, et inclina aurem tuam: et obliviscere populum tuum, et domum patris tui.

12. Et concupiscet rex decorem tuum: quoniam ipse est Dominus Deus tuus, et adorabunt eum.

13. Et filiæ Tyri in muneribus vultum tuum deprecabuntur: omnes divites plebis.

14. Omnis gloria ejus filiæ regis ab intus, in fimbriis aureis

15. Circumamicta varietatibus.

Adducentur regi virgines post eam: proximæ ejus afferentur tibi.

Listen, O bride, and look: incline your ear. Forget your own folk and your father's house,

And the king shall be enamored of your beauty; for he is the Lord, your God, to whom the people of the earth shall pay homage.

So shall the daughters of rich Tyre court your favor with gifts, and the wealthy among the people offer you treasures.

All-glorious is the king's daughter, the spouse, within her palace, from which she passes in bridal procession to the king,

Clad in her garments of many colors embroidered with gold, and followed by her attendants and friends, who are also presented to the king.

14. "Ab intus," that is, within the palace or home in which the bride has been attired to proceed in state to the palace of her spouse.

15. "Circumamicta." St. Jer.: *Vestita.*

16. Afferentur in lætitia et exsultatione: adducentur in templum regis.

Amid gladness and rejoicing they move along, and are brought to the royal palace.

The Psalmist Addresses Good Wishes to the King (17, 18).

17. Pro patribus tuis nati sunt tibi filii: constitues eos principes super omnem terram.

To take the place of your fathers, sons shall be given, whom you shall make rulers over all the earth.

18. Memores erunt nominis tui in omni generatione et generationem.

Propterea populi confitebuntur tibi in æternum: et in sæculum sæculi.

They shall perpetuate your name from age to age, continuing your glory; and therefore nations shall praise you evermore.

PSALM XLV (Heb. 46)

INTRODUCTION

This Psalm celebrates some signal deliverance of Jerusalem and God's people from the attack of foreign enemies. The crisis through which they have recently passed was so terrible and their anxiety so dreadful that their escape could be ascribed only to the mighty power of God, which is not only a manifestation of Jehovah's abiding love for His people, but is also an earnest of His ultimate supremacy over all nations.

The menace that threatened Israel was most probably the Assyrian army under Sennacherib, which invaded Judea during the reign of Ezechias (701 B.C.), and was about to lay siege to Jerusalem, when it was suddenly and mysteriously destroyed. The Psalm may be divided into three parts, of which the second and third in the Vulgate end with a refrain:

18. "Memores erunt, etc." Heb.: *I will make your name memorable in all generations to come; and therefore shall peoples,* etc.

I. God is the refuge and the strength of His people, and this is the truest ground for unshakable confidence (vv. 2–4).

II. The recent preservation of Sion through the divine presence is a particular illustration of this truth (vv. 5–8).

III. This recent manifestation of Jehovah's power is a proof of His universal sovereignty over the nations (vv. 9–12).

1. In finem, filiis Core pro arcanis, Psalmus.

Israel Has Nothing to Fear Under Jehovah's Protection (2–4).

2. Deus noster refugium et virtus: adjutor in tribulationibus, quæ invenerunt nos nimis.

Our God is a refuge and a source of strength, a helper in the troubles which have sorely tried us.

3. Propterea non timebimus dum turbabitur terra: et transferentur montes in cor maris.

And therefore we do not fear, even though the earth be shaken, and the mountains be carried into the midst of the sea;

4. Sonuerunt, et turbatæ sunt aquæ eorum: conturbati sunt montes in fortitudine ejus.

Even though the waters of the deep should rage and foam, and the hills be tumbled by its swelling billows; for the Lord of armies is with us, the God of Jacob is our strength.

The Presence of Jehovah Gives Joy and Security (5–8).

5. Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.

But the gently flowing waters gladden the city of God, Jerusalem, where the Most High has protected His Sanctuary against the threatening enemy.

4. "Aquæ eorum," that is, waters of the sea; "eorum" should be *ejus*.—"Fortitudine ejus," that is, by the power of the sea and its waves. It is probable that the refrain of vv. 8 and 12 has dropped out of the text here and should be replaced, as we have done in the paraphrase.

5. "Fluminis impetus." Heb.: *A stream with its divisions.* This stream

6. Deus in medio ejus, non commovebitur: adjuvabit eam Deus mane diluculo.

God is within her, she shall not be disturbed; God is her help at the break of day.

7. Conturbatæ sunt gentes, et inclinata sunt regna: dedit vocem suam, mota est terra.

Lo, the nations were in tumult and kingdoms were moved against Israel; but the Eternal spoke with His voice of thunder, and the earth and its powers were dissolved.

8. Dominus virtutum nobiscum: susceptor noster Deus Jacob.

For the Lord of armies is with us, the God of Jacob is our strength.

The Lesson of This Signal Deliverance (9–12).

9. Venite, et videte opera Domini, quæ posuit prodigia super terram:

Come, and behold the works of the Eternal, His marvellous deeds in behalf of His people;

10. Auferens bella usque ad finem terræ.

Arcum conteret, et confringet arma: et scuta comburet igni.

He makes wars to cease all over the land, He breaks the bow and shatters weapons, and burns up shields in the fire.

11. Vacate, et videte quoniam ego sum Deus: exaltabor in gentibus, et exaltabor in terra.

"Be at peace and understand," says the Eternal, "that I am God, who will triumph over the nations and rule over the world."

12. Dominus virtutum nobiscum: susceptor noster Deus Jacob.

The Lord of armies is with us, the God of Jacob is our strength.

is set over against the wild waters of vv. 4, 5, and is therefore peaceful. Perhaps the waters of Siloe are meant.—"Altissimus." Heb.: *Elyon, Most High.*

6. "Mane diluculo," that is, *at earliest dawn;* Heb.: *At the turn of the dawn.*

7. "Mota est terra," that is, the earth shook with terror. Heb.: *The earth melted.*

10. A reference to the peace of the Messianic age.

PSALM XLVI (Heb. 47)

INTRODUCTION

With prophetic vision the Psalmist is here looking forward, perhaps through some great national victory like that over Sennacherib (701 B.C.), to Messianic times when the God of Israel shall be known and recognized by all nations, Jews and Gentiles, as the supreme Ruler of the world. The Psalm may be divided into two parts:

I. A call to all nations to praise God as King who chose Israel to be His people (vv. 2–5).

II. A repeated call to sing the praises of God who, having come down to save His people, ascended His throne in triumph after the victory, the acknowledged Sovereign of all nations (vv. 6–10).

1. In finem, pro filiis Core, Psalmus.

All Nations Are Summoned to Praise the God of Israel (2–5).

2. Omnes gentes, plaudite manibus: jubilate Deo in voce exsultationis;	O all you nations, clap your hands in salute to Jehovah, shout unto God with the voice of triumph.
3. Quoniam Dominus excelsus, terribilis: Rex magnus super omnem terram.	For the Eternal, the Most High, is terrible; He is a great King over all the world.
4. Subjecit populos nobis: et gentes sub pedibus nostris.	He made the peoples of Canaan subject to us, the nations He put under our feet.
5. Elegit nobis hereditatem suam: speciem Jacob, quam dilexit.	He chose as our possession the land of Canaan, which was the glory of His beloved Jacob.

5. "Species Jacob." Heb.: *The pride of Jacob.*—"Quam" should be *quem,* as referring to Jacob.

A Call to Praise Jehovah's Universal Sovereignty (6–10)

6. Ascendit Deus in jubilo: et Dominus in voce tubæ.

7. Psallite Deo nostro, psallite: psallite Regi nostro, psallite.

8. Quoniam Rex omnis terræ Deus: psallite sapienter.

9. Regnabit Deus super gentes: Deus sedet super sedem sanctam suam.

10. Principes populorum congregati sunt cum Deo Abraham: quoniam dii fortes terræ vehementer elevati sunt.

The victory won, God ascends His throne amid shouts of joy; the Eternal takes His seat as King amid trumpet-blasts.

Sing a song of praise to our God, sing praise; sing a song of praise to our King, sing praise.

For God is King of all the world; sing then a *maskil,* a skilful song.

God now reigns as King over the nations, having taken His seat on His sacred throne.

The princes of the nations have united with the people of Israel in paying homage to the God of Abraham; for the great ones of earth, however exalted, also belong to God, the supreme Ruler of the world.

6. "Ascendit, etc." The immediate reference is to some recent great victory for Israel, before which it seemed as if God had deserted His throne as Israel's King. In the Messianic sense the reference is to Christ's victory in redeeming mankind and then ascending to His Father.

8. "Sapienter," that is, with understanding, with attention. The Hebrew *maskil* may mean a trained or skilful singer, or a special kind of song or hymn.

9. "Regnabit," that is, all nations now recognize Jehovah's Kingship. The reference is Messianic.

10. "Dii fortes." Heb.: *Shields,* that is, the princes, whose duties were indicated by shields.

PSALM XLVII (Heb. 48)

INTRODUCTION

The similarity in tone and in expressions between this Psalm and Psalm XLV makes it fairly certain that both were written by the same author. It is also generally agreed that both poems were occasioned by the miraculous destruction of Sennacherib's invading hosts (701 B.C.). The Psalmist is here proclaiming the glory of the city of Sion and her safety under the protecting presence of Jehovah. We may divide the Psalm as follows:

I. Jehovah is a great God, and Sion a glorious city, at the sight of whose fortifications and strength hostile kings and armies have been seized with fear and have fled in dismay, like powerful ships of the sea scattered by the storm (vv. 2–9).

II. The residents of the city and Jewish pilgrims from afar are first asked to praise God for protecting Sion, and are then invited to go around the city's walls and see her ramparts and her strength, which, to the glory of Jehovah, they may publish to their children (vv. 10–15).

1. Psalmus Cantici filiis Core secunda sabbati.

The Greatness of Jehovah and the Glory of His City Have Put Enemies to Flight (2–9).

2. Magnus Dominus, et laudabilis nimis, in civitate Dei nostri, in monte sancto ejus.	Great is the Lord, and worthy of all praise within the city of our God, upon His sacred hill of Sion.
3. Fundatur exsultatione universæ terræ mons Sion, l a t e r a aquilonis, civitas Regis magni.	Firmly founded is Mount Sion, the joy of all the earth, lying on the northern slopes, the city of a mighty King.

3. "Mons Sion," on which were built the city of Jerusalem and the Temple.—"Exsultatione" should be *exsultatio*.—"Latera aquilonis, etc.," may refer to the northern side of Sion, where stood the Temple. Some authorities

4. Deus in domibus ejus cognoscetur, cum suscipiet eam.

God is recognized in her citadels, her palaces, her towers; for He has chosen her and defends her.

5. Quoniam ecce reges terræ congregati sunt: convenerunt in unum.

For lo, the kings of the earth combined, they came together to attack her;

6. Ipsi videntes sic admirati sunt, conturbati sunt, commoti sunt:

But when they saw her, they were astonished, dismayed, and seized with terror.

7. Tremor apprehendit eos.

Ibi dolores ut parturientis.

Trembling took hold of them there, and pains like those of a woman in travail;

8. In spiritu vehementi conteres naves Tharsis.

And Thou, O Eternal, didst shatter them, as stately ships of Tarshish are wrecked by a sudden and violent storm.

9. Sicut audivimus, sic vidimus in civitate Domini virtutum, in civitate Dei nostri: Deus fundavit eam in æternum.

What we had heard from our fathers concerning this city and people, now our own eyes confirm within the city of the Lord of hosts, in the city of our God: we see that God does defend and preserve it evermore.

think that the reference is to the mythological notion that the dwelling-place of the gods was in the northern skies; if so, the Psalmist means that Sion is the true mount of the north, where dwells the true God.

4. "Domibus." Heb.: *Citadels, palaces,* or *towers,* that is, God is recognized as their builder and defender.—"Suscipiet eam." Heb.: *For a high retreat.* God has in a singular manner protected His own city, Jerusalem.

8. "In spiritu vehementi." Heb.: *With an east wind,* that is, a sudden and violent storm.—"Naves Tharsis" were the large merchantmen of ancient times which carried goods between Palestine and Tartessus in Spain. These vessels were emblems of strength and safety.

The Residents and Visitors Thank God and Inspect the City (10–15).

10. Suscepimus, Deus, misericordiam tuam, in medio templi tui.

11. Secundum nomen tuum, Deus, sic et laus tua in fines terræ: justitia plena est dextera tua.

12. Lætetur mons Sion, et exsultent filiæ Judæ, propter judicia tua, Domine.

13. Circumdate Sion, et complectimini eam: narrate in turribus ejus.

14. Ponite corda vestra in virtute ejus: et distribuite domos ejus, ut enarretis in progenie altera.

15. Quoniam hic est Deus, Deus noster in æternum, et in sæculum sæculi: ipse reget nos in sæcula.

We think of Thy goodness, and we praise Thee, O God, here within Thy Temple.

Just as Thy name, O God, is known to the very ends of the earth, so shall it be with Thy fame; for Thy right hand is full of justice to Thy people.

Therefore, let Mount Sion rejoice, and let the daughters of Juda, the neighboring towns, be glad, because of Thy judgments, O Lord, against our foes.

Walk about Sion, go around her, count up her towers, her ports.

Mark well the strength of her walls, measure off her dwellings, that you may be able to tell the coming generation

That God is here, our God forever and ever. He will guide us evermore.

10. "Suscepimus, etc." Heb.: *We think on Thy mercy,* etc.
13. "Narrate in turribus ejus." Heb.: *Count up her towers.*
14. "Ponite corda, etc." *Set your heart on,* etc. (*i.e.,* mark well).—"Distribuite domos ejus." Heb.: *Consider her palaces.*

PSALM XLVIII (Heb. 49)

INTRODUCTION

Here the Psalmist, assuming the rôle of a moralist, discusses a theme of vital interest to all men of all time, namely, the wealth and prosperity of the godless as contrasted with the poverty and suffering of the just. Must not the poor acknowledge that wealth and possessions are the master forces of life, and therefore to be feared and envied? The Psalmist first, by way of introduction, invites men of all classes to consider the problem and to listen to his solution (vv. 2–5). Then he counsels not to fear the rich, for wealth can neither purchase exemption from death, nor help its owner in the grave (vv. 6–13). Though all must finally die, there is a vast difference hereafter between the godless rich and the righteous poor; the former are forever doomed to the nether world, but the latter in triumph are secure with God (vv. 14–21). Each of the two main divisions of this poem ends with the same refrain (vv. 13 and 21).

The theme of this Psalm is closely related to that of Psalms XXXVI and LXXII; but while in those Psalms the wickedness of the godless is uppermost in the singer's mind, here he is rather concerned with their worldliness. Resemblances between these three Psalms and the Book of Job should also be noted and studied. Job's vision of the future life is clearer.

1. In finem, filiis Core, Psalmus.

The Psalmist Invites Attention to His Problem and Its Solution (2–5).

2. Audite hæc omnes gentes: auribus percipite omnes, qui habitatis orbem:

3. Quique terrigenæ, et filii hominum: simul in unum dives et pauper.

Hearken to this, all you peoples; note well, all you inhabitants of the world, what I am about to say;

You sons of earth and children of men, people of both low and high estate, rich and poor, all of you listen to my teaching.

4. Os meum loquetur sapientiam: et meditatio cordis mei prudentiam.

My message shall be one of great wisdom, and the reflection of my heart the fruit of deep insight.

5. Inclinabo in parabolam aurem meam: aperiam in psalterio propositionem meam.

I will incline mine ear to a profound doctrine, revealed to me by God, and I will solve to the music of the harp the riddle before me, the problem of the prosperity of the godless.

The Impotency of Wealth (6–13).

6. Cur timebo in die mala? iniquitas calcanei mei circumdabit me:

Why should I be afraid in evil times, when the wicked are in power, when the malice of my treacherous foes is all around me,

7. Qui confidunt in virtute sua, et in multitudine divitiarum suarum gloriantur.

Men who put their trust in wealth, and boast of their abounding riches?

8. Frater non redimit, redimet homo: non dabit Deo placationem suam.

For no man can buy himself or another off from death, none can give God a ransom-price, and thus escape the common fate of men.

9. Et pretium redemptionis animæ suæ: et laborabit in æternum.

The price of his life is too costly; even if he were to toil forever, he should still lack the means

10. Et vivet adhuc in finem.

that would enable him to live on without end.

6. "Iniquitas calcanei mei, etc." The paraphrase follows a very probable Hebrew rendering. Revised Version (R. V.): *When iniquity at my heels compasseth me about;* but Dr. Bird prefers: *When my deceivers encompass me with iniquity.*

9. "Et pretium redemptionis, etc." Heb.: *The redemption of their life is too costly, and he must let it alone forever.* The meaning is given in the paraphrase.

11. Non videbit interitum, cum viderit sapientes morientes: simul insipiens, et stultus peribunt.

Et relinquent alienis divitias suas:

12. Et sepulcra eorum domus illorum in æternum.

Tabernacula eorum in progenie et progenie: vocaverunt nomina sua in terris suis.

13. Et homo, cum in honore esset, non intellexit: comparatus est jumentis insipientibus, et similis factus est illis.

What! shall the impious man escape death, while he sees the wise and the good have to die? Surely, the foolish and the senseless perish alike, leaving their wealth to others.

Their graves are their eternal home, their dwelling-places forever, though they proudly gave their names to lands while they lived.

For a man when in splendor does not understand great truths, he resembles the senseless beasts that perish.

The Difference Hereafter Between the Godless Rich and the Righteous Poor (14–21).

14. Hæc via illorum scandalum ipsis: et postea in ore suo complacebunt.

15. Sicut oves in inferno

Such is the fate of those rich who do not understand; their way of life becomes a stumbling-block to themselves, and to those after them who approve of their words and counsels.

Like sheep they are put into

13. Wealth often dulls spiritual perceptions and makes its possessor as devoid of foresight as the brute beasts.—"Et homo, cum in honore esset, etc." Heb.: *So man when in splendor abides not; he is made like the beasts that perish.*

14. "Hæc via illorum, etc." Heb.: *This is the fate of those who are self-confident, and of those after them who approve their sayings.*

15. "In matutino," *soon.*—"Et auxilium eorum, etc.," that is, all help for them shall vanish in the grave, when their earthly glory and wealth have been left behind. The paraphrase gives the meaning as gathered from the Hebrew.

positi sunt: mors depascet eos.

Et dominabuntur eorum justi in matutino: et auxilium eorum veterascet in inferno a gloria eorum.

Sheol, the underworld, with death as their shepherd; and ere long the upright shall have dominion over them, while their form and fashion moulder in the grave, far removed from their former magnificence.

16. Verumtamen Deus redimet animam meam de manu inferi, cum acceperit me.

But, though I shall die, God will redeem my soul from the grasp of death, for He shall take me to Himself.

17. Ne timueris cum dives factus fuerit homo: et cum multiplicata fuerit gloria domus ejus.

So fear not when the godless man grows rich, and when the splendor of his house is increased;

18. Quoniam cum interierit, non sumet omnia: neque descendet cum eo gloria ejus.

For he can take nothing with him when he dies, his splendor shall not follow him to the grave below.

19. Quia anima ejus in vita ipsius benedicetur: confitebitur tibi cum benefeceris ei.

Even though during life he flatters himself on his good fortune, and the unthinking multitude praise him for his success,

20. Introibit usque in progenies patrum suorum: et usque in æternum non videbit lumen.

Yet he shall go into Sheol where his fathers dwell, to behold the light of life nevermore.

21. Homo, cum in honore esset, non intellexit: comparatus est jumentis insipientibus, et similis factus est illis.

For a man when in splendor does not understand great truths, he resembles the senseless beasts that perish.

19. "Quia." Heb.: *Even though.*—"Anima ejus in vita, etc." St. Jer.: *During his life he congratulates his soul.*—"Confitebitur." Heb. and St. Jer.: *They shall praise.*

PSALM XLIX (Heb. 50)

INTRODUCTION

In the preceding Psalm we had a specimen of the moral philosophy of Israel, addressed to all mankind; here we are reminded of prophetic teaching, intended for the chosen people of God. The Psalmist pictures Jehovah coming forth from Sion, amid fire and storm, to judge His people, as of old He appeared at Sinai to give them His law. Heaven and earth are summoned to witness the trial (vv. 1–6). First are addressed the formalists, who are punctilious about material sacrifices and external observances, but neglect the true sacrifice of the heart, which is expressed in thanksgiving and trustful prayer (vv. 7–15). Then the judge turns to the hypocrite and denounces him and his followers, who, while professing the law and repeating the divine commandments with their lips, violate their most sacred duties towards their neighbor, including their own kin (vv. 16–21). In conclusion, he addresses a word of warning to both classes, reminding them of the true worship of the heart which He requires, and which alone avails for salvation (vv. 22, 23).

1. Psalmus Asaph.

Jehovah Comes to Judge His People (1–6).

Deus deorum Dominus locutus est: et vocavit terram,	The Eternal, the God of gods, speaks, summoning the earth to
A solis ortu usque ad occasum:	witness from the rising of the sun to the going down thereof.
2. Ex Sion species decoris ejus.	From Mount Sion, His dwelling of peerless beauty,

1. "Deus deorum, Dominus." Heb.: *El Elohim Yahweh,* which three names represent the different aspects of the divine character and are here juxtaposed to stress His majesty. *El* means God, as the mighty creator of the world; *Elohim* perhaps means the Mighty One as embodying every divine excellence and power; *Yahweh* is the God of revelation, the God of the covenant and grace.

2. "Species decoris." Heb.: *The perfection of beauty,* applied to Sion.

3. Deus manifeste veniet: Deus noster et non silebit.

Ignis in conspectu ejus exardescet: et in circuitu ejus tempestas valida.

4. Advocabit cælum desursum: et terram, discernere populum suum.

5. Congregate illi sanctos ejus: qui ordinant testamentum ejus super sacrificia.

6. Et annuntiabunt cœli justitiam ejus: quoniam Deus judex est.

God flashes forth; our God, who will not be silent, but shall speak with a voice of thunder. Before Him is a devouring fire, and round about Him an exceeding storm.

He calls high heaven and the earth to be witnesses of His words, for He is going to judge His people.

Gather before Him His chosen people, who, by their repeated sacrifices, ratify anew His covenant with them.

And the heavens shall proclaim His justice, for God Himself is to be the judge.

The Trial Begins: the Formalists Are Reproved for Their Spiritless Sacrifices (7–15).

7. Audi, populus meus, et loquar: Israel, et testificabor tibi: Deus, Deus tuus ego sum.

8. Non in sacrificiis tuis arguam te: holocausta autem tua in conspectu meo sunt semper.

9. Non accipiam de

"Listen, O My people, for I will speak; O Israel, I will testify about you: I am God, your God, and hence have the right to reprove you.

"I do not chide you for your lack of sacrifices; indeed your holocausts are daily before me.

"But I need no bullocks from

3. Theophanies are usually accompanied by fire and storm and convulsions of nature. Cfr. Psalm XVII. 9–15.

4. "Discernere." St. Jer.: *Ut judicet.*

5. "Congregate." The command may be understood as addressed to heaven and earth, or to the angels who are God's ministers of judgment.

9. "Gregibus." Heb.: *Enclosure, fold.*

domo tua vitulos: neque de gregibus tuis hircos.

10. Quoniam meæ sunt omnes feræ silvarum, jumenta in montibus, et boves.

11. Cognovi omnia volatilia cœli: et pulchritudo agri mecum est.

12. Si esuriero, non dicam tibi: meus est enim orbis terræ, et plenitudo ejus.

13. Numquid manducabo carnes taurorum? aut sanguinem hircorum potabo?

14. Immola Deo sacrificium laudis: et redde Altissimo vota tua.

15. Et invoca me in die tribulationis: eruam te, et honorificabis me.

your stable, no he-goats from your flocks.

"For all the wild animals of the forest are Mine, and Mine are the beasts on the mountains and the cattle.

"I know all the birds of the sky, and Mine is all the glory of the field.

"If I were hungry, I would not tell you; for the whole earth is Mine, and all it contains.

"Anyhow, do I eat the flesh of bulls, or drink the blood of he-goats?

"No, offer to God the sacrifice of praise, and pay your vows to the Most High;

"Call to Me in your hour of need, and then will I rescue you, and you shall honor Me."

The Hypocrites Are Condemned (16–21).

16. Peccatori autem dixit Deus: Quare tu enarras justitias meas, et assumis testamentum meum per os tuum?

17. Tu vero odisti disciplinam: et projecisti ser-

But to the wicked God says: "What right have you to repeat My laws, and why do you speak of My covenant,

"Whereas you hate My instruction, and toss My laws behind

11. "Volatilia cœli." Heb.: *Fowls of the mountains.*—"Pulchritudo agri." The Hebrew is doubtful, but perhaps: *All that moves in the fields.*

mones meos retrorsum:

18. Si videbas furem, currebas cum eo: et cum adulteris portionem tuam ponebas.

19. Os tuum abundavit malitia: et lingua tua concinnabat dolos.

20. Sedens, adversus fratrem tuum loquebaris, et adversus filium matris tuæ ponebas scandalum.

21. Hæc fecisti, et tacui. Existimasti inique quod ero tui similis: arguam te, et statuam contra faciem tuam.

your backs, violating and despising them?

"If you see a thief, you join in his evil work; and with adulterers you make common cause.

"Your mouth overflows with malicious speech, and your tongue is loose for deliberate deceit and falsehood.

"You sit and malign your brother, you calumniate your own mother's son.

"This you have done, and, because I said nothing, you wickedly thought I was no better than yourself. But I will now reprove you, and show you plainly how your case stands."

A Word of Warning to Both Classes (22, 23).

22. Intelligite hæc, qui obliviscimini Deum: nequando rapiat, et non sit qui eripiat.

23. Sacrificium laudis honorificabit me: et illic iter, quo ostendam illi salutare Dei.

"Understand these things, you who forget God, lest He tear you to pieces, and there be none to deliver you.

"It's a sacrifice of praise that honors Me, and this is the way whereby I will give a man the salvation of God."

20. "Scandalum." Heb. and St. Jer.: *Opprobrium.*

PSALM L (Heb. 51)

INTRODUCTION

This Psalm is a prayer of repentance and petition, and it is the fourth of the seven Psalms known from ancient times as the Penitential Psalms. According to its title and tradition, its author was David, and its occasion was the repentance of the king after the prophet Nathan had chided him for his adulterous relations with Bethsabee (II Kings, xii). There is no sufficient reason for rejecting this view. While a prayer, this Psalm is in reality a commentary on David's heartfelt confession of his sin and on Nathan's reassuring words that the Lord had pardoned his sin. It embodies all the elements of an act of contrition, and supplies the most appropriate language of sorrow and amendment to every truly repentant soul.

The two final verses of the Psalm do not belong to David, but were added in exilic, or early post-exilic times, to express the wish that the walls of Jerusalem might be rebuilt and the old-time sacrifices restored, as a proof of the nation's forgiveness. It has four parts:

I. The Psalmist's contrite confession of his sins (vv. 3–5).

II. The Psalmist, after giving grounds for his appeal (vv. 6–8), prays for the pardon of his sin (vv. 9–11) and his restoration to former favor (vv. 12–14).

III. The Psalmist's resolutions of satisfaction and amendment (vv. 15–19).

IV. Addition: Prayer of the exiles for the restoration of Jerusalem and the renewal of the Temple worship (vv. 20, 21).

1, 2. In finem, Psalmus David, cum venit ad eum Nathan propheta, quando intravit ad Bethsabee.

The Confession (3–5).

3. Miserere mei, Deus, secundum magnam misericordiam tuam.	Have mercy on me, O God, according to Thy great mercy, and according to the abundance of

3. "Dele." The Psalmist asks God to erase or cancel the debt of his sin which he regards as recorded in God's book of reckoning.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

4. Amplius lava me ab iniquitate mea: et a peccato meo munda me.

5. Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Thy tender compassion blot out my transgression.

Wash me thoroughly from mine iniquity and cleanse me from my sin.

For I acknowledge my transgressions, and my sin is ever before me.

The Prayer for Pardon (6–14).

6. Tibi soli peccavi et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

Against Thee only have I sinned, and done that which is evil in Thy sight; and hence Thou art justified when Thou dost pronounce sentence against me, and art vindicated when Thy action is called in question by men.

4. "Amplius," that is, *thoroughly,* or *abundantly.*—"Lava . . . munda." There is reference to internal cleansing here, though the idea of washing away sin is derived obviously from the ritual purifications of the Old Law.

5. "Cognosco." David's sins have been before the eyes of God from the time of their commission, and now he has come to know and confess them himself; they are ever present to his conscience.

6. "Tibi soli peccavi." David here assigns a reason why he should ask God to pardon him. As King David was God's special representative, and as such was answerable directly to God, he had to look directly to God for pardon of the injuries done to his subjects. Furthermore, all sin is ultimately against God and His law, as all duty is rooted primarily in duty to God.—"Ut justificeris, etc." Besides the explanation given in the paraphrase, we have the following explanations according to the Hebrew text: (a) the sins committed by David are peculiarly enormous and they have been witnessed by God; hence God's message to David through Nathan, in which he accuses the king of his crimes and pronounces sentence of punishment, is true and just; (b) David makes his confession of sin against the Lord in order that the Lord may be justified in pronouncing sentence against him; (c) David admits his sin in order that the justice and holiness of God may be more clearly manifested in punishing sin, which He hates.

7. Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

For behold I was born in iniquity, and in sin did my mother conceive me.

8. Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

But Thou desirest truth, perfect sincerity of heart, and hast revealed to me, as to an intimate friend, the hidden and secret things of Thy wisdom.

9. Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Sprinkle and purify me with hyssop and I shall be clean; wash me till I am whiter than snow.

10. Auditui meo dabis gaudium et lætitiam: et exsultabunt ossa humiliata.

Make me to rejoice and be glad, that the life which Thou hast humbled may be filled with joy.

11. Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Turn away Thy face from my sins, and blot out all mine iniquities.

12. Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

Create in me a clean heart, O God, and make new a steadfast disposition within me.

13. Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.

Cast me not away from Thy presence, and take not from me Thy divine assistance.

14. Redde mihi lætitiam

Give me again the glad sense

7. David assigns another reason why his sins should be forgiven, namely, the corruption of his nature.

8. The Psalmist gives a further ground for beseeching pardon, namely, his previous loyalty to Jehovah and the intimate friendship and communications that existed in the past between God and himself. Perhaps there is reference to the Messianic promises.

9. "Hyssopo." Hyssop was a common herb that grew upon walls, a bunch of which was used as a sprinkler, especially in such liturgical rites as the cleansing of the leper and the purifying of the unclean.

10. "Ossa humiliata." Heb.: *Broken bones,* a figure signifying extreme sorrow.

salutaris tui: et spiritu principali confirma me.

of Thy help, and uphold me with a spirit of generosity in Thy service.

Resolutions for the Future (15–19).

15. Docebo iniquos vias tuas: et impii ad te convertentur.

Then in my turn will I teach transgressors the way of Thy commandments, and thus sinners will be converted to Thee.

16. Libera me de sanguinibus, Deus, Deus salutis meæ: et exsultabit lingua mea justitiam tuam.

Deliver me from the blood that I have shed, O God, Thou who dost help me; and my tongue shall sing aloud Thy faithfulness.

17. Domine, labia mea aperies: et os meum annuntiabit laudem tuam.

O Eternal, do Thou open my lips, and my mouth shall show forth Thy praise.

18. Quoniam si voluisses sacrificium, dedissem utique, holocaustis non delectaberis.

If Thou hadst cared for a blood sacrifice, gladly should I have offered it, but with burnt-offerings Thou art not delighted.

19. Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus, non despicies.

The sacrifice that God desires and approves is a contrite spirit; a broken and penitent heart, O God, Thou wilt not despise.

Prayer for the Restoration of the City and the Temple (20, 21).

20. Benigne fac, Domine, in bona voluntate

Deal kindly in Thy goodness, O Lord, with Sion, that the walls of

16. "De sanguinibus" can refer either to the murder of Urias, the husband of Bethsabee, or to personal violence against David himself.

18. "Holocaustis." Holocausts were whole-burnt sacrifices which were offered on the altar that stood in the outer court of the Tabernacle and Temple. The entire consumption of the victim in the flames signified the complete self-dedication of the worshipper to God.

tua Sion: ut ædificentur muri Jerusalem.

21. Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Jerusalem may be rebuilt.

Then shalt Thou delight once more in sacrifices of righteousness, with burnt-offerings and whole burnt-offerings; then shall be offered bullocks as sacrifice upon Thine altar.

PSALM LI (Heb. 52)

INTRODUCTION

The Psalmist is here denouncing some rich and influential person who by treachery and detraction has been ruining the poor and defenseless. According to the title, this powerful oppressor was Doeg, Saul's chief herdsman, who revealed David's presence at Nobe to the king. It was this Doeg who, at Saul's command, slaughtered eighty-five priests, besides a number of women, children, and cattle at Nobe (I Kings, xxi. 7; xxii. 9, 10, 18, 22). Whether the Psalmist here had Doeg or some other evil-doer in mind is a matter of dispute. He divides his poem into three parts:

I. A denunciation of the evil-doer's character and conduct, and a prediction of his fate (vv. 3–7).

II. With feelings of awe the just shall behold the fall of the wicked man; they shall rejoice at the manifestation of God's just judgment (vv. 8, 9).

III. The lot and conduct of the Psalmist under God's protection (vv. 10, 11).

1–2. In finem, intellectus David, cum venit Doeg Idumæus, et nuntiavit Sauli: Venit David in domum Achimelech.

The Evil-doer Is Denounced and His Fate Foretold (3–7).

3. Quid gloriaris in malitia, qui potens es in iniquitate?

Why do you boast of evil, you who are mighty, but only in deeds of shame?

3, 4. "Quid gloriaris, etc." Heb.: *Why do you boast of mischief, O*

4. Tota die injustitiam cogitavit lingua tua: sicut novacula acuta fecisti dolum.

All day long your tongue is planning injury, like a sharp razor, working mischief.

5. Dilexisti malitiam super benignitatem: iniquitatem magis quam loqui æquitatem.

You rather do evil than good, rather tell lies than speak the truth;

6. Dilexisti omnia verba præcipitationis, lingua dolosa.

You love all devouring, detracting speech, O you deceitful tongue!

7. Propterea Deus destruet te in finem; evellet te, et emigrabit te de tabernaculo tuo: et radicem tuam de terra viventium.

Therefore God shall pull you down to destruction forever; He shall pluck you up and drive you from your dwelling-place, and root you out of the land of the living.

The Vindication of God's Justice Will Rejoice the Just (8, 9).

8. Videbunt justi, et timebunt; et super eum ridebunt, et dicent:

Good men will see this, and be struck with awe; and then they shall laugh at the sinner, and say:

9. Ecce homo qui non posuit Deum adjutorem suum:

Sed speravit in multitudine divitiarum suarum: et prævaluit in vanitate sua.

"Behold the man who made not God his helper, but trusted in his abundant wealth, and felt strong in his vain possessions!"

mighty one? The lovingkindness of God endures forever—that is, it is idle for the sinner to boast of evil, because the mercy and goodness of God will always protect the victims of the godless.

5. "Iniquitatem." Heb. and St. Jer.: *Falsehood, lie.*

6. "Verba præcipitationis." Heb.: *Devouring words,* literally: *Words of swallowing up.*

9. "Prævaluit in vanitate sua." Heb.: *Was strong in iniquity*—that is, his wealth rendered him fearless in wrongdoing.

The Lot and Conduct of the Just Man (10, 11).

10. Ego autem, sicut oliva fructifera in domo Dei, speravi in misericordia Dei in æternum, et in sæculum sæculi.

11. Confitebor tibi in sæculum, quia fecisti: et exspectabo nomen tuum, quoniam bonum est in conspectu sanctorum tuorum.

But as for me, I am like an evergreen olive tree in the house of God; I put my trust in the mercy of God always and forever.

I will sing Thy praise evermore for all Thou hast done, and I will proclaim Thee in public because Thou art good.

PSALM LII (Heb. 53)

INTRODUCTION

This Psalm is only a later recension of Psalm XIII, with the minor differences chiefly noted in the treatment of that poem. Moved by some special occasion the Psalmist is deploring the profound and widespread corruption of mankind in general, or of people within his own country, which has resulted from their neglect to seek after God (vv. 1–3). Progressing in their corruption these godless persons have devoured Israel like food, ignoring God, until overtaken by sudden and complete destruction (vv. 4–6). The Psalm concludes with a prayer that God may gladden His people with full redemption (v. 7).

The second half of verse 6 here, so different from verse 6 of Psalm XIII, is explained by some as referring to the discomfiture of Sennacherib's army, but by others as relating to the destruction of the godless within the nation of Israel.

The paraphrase and notes given for Psalm XIII will suffice for this one also. We give here only the Vulgate text.

1. In finem, pro Maeleth, intelligentiæ David.

Dixit insipiens in corde suo: Non est Deus.

10. "Fructifera." Heb.: *Luxuriant, fresh.*

2. Corrupti sunt, et abominabiles facti sunt in iniquitatibus: non est qui faciat bonum.

3. Deus de cœlo prospexit super filios hominum: ut videat si est intelligens, aut requirens Deum.

4. Omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.

5. Nonne scient omnes qui operantur iniquitatem, qui devorant plebem meam ut cibum panis?

6. Deum non invocaverunt: illic trepidaverunt timore, ubi non erat timor.

Quoniam Deus dissipavit ossa eorum qui hominibus placent: confusi sunt, quoniam Deus sprevit eos.

7. Quis dabit ex Sion salutare Israel? cum converterit Deus captivitatem plebis suæ, exsultabit Jacob, et lætabitur Israel.

PSALM LIII (Heb. 54)

INTRODUCTION

According to its title, this Psalm was written by David when betrayed by the treacherous Ziphites almost into the very hands of Saul. He and his men had taken refuge in the wilderness of Ziph, to the south-east of Hebron, but, when the Ziphites revealed his hiding-place, he was in imminent peril of being apprehended, and only narrowly eluded the cruel king (I Kings, xxiii. 19 sqq.). Hence, he here prays to be delivered from the merciless enemies that surround him (vv. 3–5). He is confident that God will save him and punish his foes, and so promises thanksgiving for his deliverance (vv. 6–9).

1–2. In finem, in carminibus intellectus David, cum venissent Ziphæi, et dixissent ad Saul: Nonne David absconditus est apud nos?

The Psalmist Prays for Deliverance (3–5).

3. Deus, in nomine tuo salvum me fac: et in virtute tua judica me.	O God, for the glory of Thy name, rescue me, and in Thy strength procure for me justice.

4. Deus, exaudi orationem meam: auribus percipe verba oris mei.

O God, hear my prayer, and give heed to my imploring words.

5. Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

For hostile strangers have risen up against me, and violent ones seek my life, men who care nothing for God.

The Psalmist Is Confident of Deliverance and Promises Thanksgiving (6–9).

6. Ecce enim Deus adjuvat me: et Dñus susceptor est animæ meæ.

But lo! God is my helper, the Lord is the support of my life.

7. Averte mala inimicis meis: et in veritate tua disperde illos.

May the evil my foes have prepared for me recoil upon themselves; in Thy faithfulness scatter them.

8. Voluntarie sacrificabo tibi, et confitebor nomini tuo, Domine: quoniam bonum est:

Then gladly will I offer Thee sacrifice, and praise Thee, O Lord, for Thy goodness,

9. Quoniam ex omni tribulatione eripuisti me: et super inimicos meos despexit oculus meus.

When Thou shalt have delivered me from every distress, and let me feast mine eyes on my defeated foes.

5. "Alieni," that is, the Ziphites, who had estranged themselves from David by their hostility.—"Fortes." Heb.: *Violent men.*

6. "Dominus susceptor est, etc." Heb.: *The Lord is of them that uphold my soul.*

9. This verse may be taken as expressing a deliverance yet to be realized or as already accomplished, and can be rendered accordingly.

PSALM LIV (Heb. 55)

INTRODUCTION

We have here a pathetic account of persecution and suffering to which the Psalmist has been subjected by cruel enemies, led by a traitor who was formerly an intimate and trusted friend. Almost in despair, the sufferer appeals to God for help, describing his desperate condition and its consequences, and expressing the ardent wish that, like the dove, he might fly away and be at rest (vv. 2–9). But, realizing the impossibility of escape, he burns with indignation against his foes for the iniquity that reigns in the city, deploring especially the treachery of his former friend and invoking dire destruction on all his enemies (vv. 10–16). Then in a calmer tone he turns to prayer, trustful that God will hear and deliver him, referring again to his enemies and in particular to the traitor (vv. 17–22). In conclusion, the Psalmist consoles himself and all the just by reflecting on God's goodness to the righteous and His judgment upon the wicked (vv. 23, 24).

The treachery of a former friend, complained of here, is mentioned also in Psalm XL, verse 10. Both of these Psalms are assigned by tradition to the period of Absalom's rebellion, and Achitophel is identified as the traitor (II Kings, xv. 2 sqq.). Other critics, disagreeing with this view, believe this Psalm originated in the time of Jeremias or in the Machabean age. Whatever its date or occasion, its Messianic character, recognized by the Fathers, must be admitted.

1. In finem, in carminibus intellectus David.

A Passionate Appeal for Help in Distress (2–9).

2. Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam:

O God, give ear to my prayer, and despise not my supplication.

3. Intende mihi, et exaudi me.

Contristatus sum in exercitatione mea: et conturbatus sum

Give heed to me, and answer me; I am restless in my complaint, and am distracted,

4. A voce inimici, et a tribulatione peccatoris.

Quoniam declinaverunt in me iniquitates: et in ira molesti erant mihi.

5. Cor meum conturbatum est in me: et formido mortis cecidit super me.

6. Timor et tremor venerunt super me: et contexerunt me tenebræ:

7. Et dixi: Quis dabit mihi pennas sicut columbæ, et volabo, et requiescam?

8. Ecce elongavi fugiens: et mansi in solitudine.

9. Exspectabam eum, qui salvum me fecit a pusillanimitate spiritus, et tempestate.

Because of the uproar of the enemy and the oppression of a wicked one. For they load me with misfortunes and persecute me furiously.

My heart is throbbing within me, and the anguish of death has fallen upon me.

Fear and trembling have come over me, and the terror of darkness is around me.

Almost in despair I cry out: O for the wings of a dove, that I might fly away and be at rest!

Lo, then would I wander far off, and dwell in the wilderness.

There I would await Him who can save me from the cowardice and brainstorm that are upon me.

The Psalmist Burns with Indignation at His Foes, and in Particular at His Former Friend (10–16).

10. Præcipita, Domine, divide linguas eorum: quoniam vidi iniquitatem,

O Lord, hurl them headlong and confound their tongues, their evil words and counsels. For I

3. "Contristatus." Heb.: *Restless.*—"In exercitatione mea." Heb.: *Complaint, anxiety.*

6. "Tenebræ." Heb.: *Shuddering.*

7. "Quis dabit, etc.," is a Hebrew idiom corresponding to the English: "O that I had, etc."

10. "Præcipita." Heb.: *Swallow,* as in the case of Dathan and Abiron (Num., xvi. 30–34).

et contradictionem in civitate.

11. Die ac nocte circumdabit eam super muros ejus iniquitas: et labor in medio ejus,

12. Et injustitia.

Et non defecit de plateis ejus usura, et dolus.

13. Quoniam si inimicus meus maledixisset mihi, sustinuissem utique.

Et si is, qui oderat me, super me magna locutus fuisset: abscondissem me forsitan ab eo.

14. Tu vero homo unanimis: dux meus, et notus meus:

15. Qui simul mecum dulces capiebas cibos: in domo Dei ambulavimus cum consensu.

16. Veniat mors super illos: et descendant in infernum viventes:

Quoniam nequitiæ in habitaculis eorum: in medio eorum.

see here in the Holy City the violence and disorder they have caused.

Day and night their iniquity surrounds it, patrolling its walls;

Mischief and injustice are rife within it, fraud and deceit are at work in its squares.

For, if m i n e acknowledged enemy had slandered me, I could indeed have endured it; and, if he who hates me had spoken arrogantly against me, I could indeed have hidden from him;

But it was you, my congenial friend and trusted companion!

You who used to partake of my intimate hospitality, and whose fellowship I used to enjoy in the public worship of God!

May death o v e r t a k e these enemies of mine; may they go down alive into Sheol: for evils of every kind are in their dwellings and in their hearts!

14. "Unanimis," *of like mind,* a comrade; but Heb.: *Of mine own rank.*—"Dux." Heb.: *Friend, companion.*

15. "Dulces capiebas cibos." Heb.: *We made sweet intimacy.*—"Ambulavimus, etc.," *we walked as friends,* etc.; but Heb.: *We walked with the throng.*

Indignation Passes, and the Psalmist Calmly Turns to Prayer (17–22).

17. Ego autem ad Deum clamavi: et Dominus salvabit me.

18. Vespere, et mane, et meridie, narrabo et annuntiabo: et exaudiet vocem meam.

19. Redimet in pace animam meam ab his, qui appropinquant mihi: quoniam inter multos erant mecum.

20. Exaudiet Deus, et humiliabit illos, qui est ante sæcula.

Non enim est illis commutatio, et non timuerunt Deum:

21. Extendit manum suam in retribuendo.

Contaminaverunt testamentum ejus.

22. Divisi sunt ab ira vultus ejus: et appropinquavit cor illius.

But as for me, I will call on God in prayer, and the Lord shall hear and save me.

Evening and morning and noon, at the stated hours of prayer, I will pray to Him, and He will answer me;

He will give me peace and deliverance from those enemies that pressed upon me, from the hostile host around me.

God shall hear, and He shall lay them low—He who is from eternity shall punish them; for no change for the better can be expected from them, they care naught for God.

That one-time friend stretched forth his hand to me as a sign of friendship, but he and his wicked gang have violated that sacred bond that united him and me.

His face was all smiles, but war was in his heart; his words were smoother than oil, but in reality

19. Quoniam inter, etc." St. Jer.: *For there were many against me.*

21, 22. The paraphrase follows the Hebrew in these two verses, because it is more correct and consistent with the context. According to the Vulgate, God would be the subject of "extendit," and the phrase "in retribuendo" would refer to God's requital of the malice of the enemy (Boylan).—"In retribuendo." Heb.: *Against his peace,* that is, against his covenant.—"Divisi sunt," *are divided,* is a wrong rendering of the Hebrew, which means, *are smooth.*

Molliti sunt sermones ejus super oleum: et ipsi sunt jacula.

they were drawn swords.

The Psalmist Consoles Himself and All the Just (23, 24).

23. Jacta super Dominum curam tuam, et ipse te enutriet: non dabit in æternum fluctuationem justo.

Trust to the Lord, and He will sustain you; He shall not permit the just to be ever insecure.

24. Tu vero, Deus, deduces eos, in puteum interitus.

Viri sanguinum et dolosi non dimidiabunt dies suos: ego autem sperabo in te, Domine.

But Thou, O God, shalt bring those enemies down to the grave, those murderers and liars shall not live out half their days.

But as for me, I will trust in Thee, O Lord!

PSALM LV (Heb. 56)

INTRODUCTION

The Psalmist is abused and oppressed by enemies, fear takes hold of him, but his faith is unshaken. His absolute trust in God is expressed in a twice repeated refrain (vv. 5 and 11). The Psalm has three divisions:

I. Enemies oppress the Psalmist, but he will trust in God (vv. 2–5).

II. He describes the wickedness of his foes, and prays for help which he is sure will be granted him (vv. 6–11).

III. He promises thanksgiving for his deliverance (vv. 12, 13).

The title ascribes this Psalm to David when a fugitive at Geth (Gath) in Philistia, in the midst of his enemies (I Kings, xxi. 10 sqq.). The situation here is the same as for Psalm XXXIII.

1. In finem, Pro populo, qui a sanctis longe factus est, David in tituli inscriptionem, cum tenuerunt eum Allophyli in Geth.

Though Beset by Enemies the Psalmist Trusts in God (2–5).

2. Miserere mei, Deus, quoniam conculcavit me homo: tota die impugnans tribulavit me.

Have pity on me, O God, for men trample me down, oppressing me all day long without mercy.

3. Conculcaverunt me inimici mei tota die: quoniam multi bellantes adversum me.

Yes, mine enemies do trample upon me unceasingly, for many are fighting against me.

4. Ab altitudine diei timebo: ego vero in te sperabo.

Even at high noon, in broad daylight, I am afraid; but I put my trust in Thee.

5. In Deo laudabo sermones meos, in Deo speravi: non timebo quid facit mihi caro.

By God's help I will glory in my saying: "In God have I put my trust, I will not be afraid; what can frail man do to me?"

Describing His Foes, the Psalmist Prays Confidently for Help (6–11).

6. Tota die verba mea exsecrabantur: adversum me omnes cogitationes eorum, in malum.

All day long they execrate my words, injuring me; all their thoughts are directed against me for my ruin.

7. Inhabitabunt et abscondent: ipsi calcaneum meum observabunt.

They gather together, and lie in wait for me; they watch my footprints, as they await their chance to take my life.

Sicut sustinuerunt animam meam.

2, 3. "Conculcavit, etc." Heb.: *Swallow me up.*—"Conculcaverunt, etc." Heb.: *Mine enemies swallow me up.*

4. "Ab altitudine." Dr. Bird prefers to translate this phrase as a divine name, and so renders the verse: "O Most High, the day I fear I put my trust in Thee."

7. "Sicut sustinuerunt." St. Jer.: *Waiting for my soul (life).*

8. Pro nihilo salvos facies illos: in ira populos confringes.

O God, on no account save them, but in Thine anger destroy those people.

9. Deus, vitam meam annuntiavi tibi: posuisti lacrymas meas in conspectu tuo,

Sicut et in promissione tua:

O God, I make known to Thee my life, my condition; Thou hast set before Thee my tears, according to Thy promise.

10. Tunc convertentur inimici mei retrorsum.

In quacumque die invocavero te: ecce cognovi quoniam Deus meus es.

Therefore, with Thy help, mine enemies shall turn back and flee in the day when I appeal to Thy aid; for I know that Thou art my God, my helper.

11. In Deo laudabo verbum, in Domino laudabo sermonem: in Deo speravi, non timebo quid facit mihi homo.

So, by God's help, I will glory in the word, in the Lord I will boast of the saying: "In God have I put my trust, I will not be afraid; what can frail man do to me?"

A Promise of Thanksgiving (12, 13).

12. In me sunt, Deus, vota tua, quæ reddam, laudationes tibi.

I am under vows to Thee, O God, which I must now fulfill; I will pay Thee mine offering of praise;

13. Quoniam eripuisti animam meam de morte, et pedes meos de lapsu: ut

For Thou hast saved my life from death and my feet from stumbling, that I might continue

8. "Pro nihilo, etc." Heb.: *Shall they escape by iniquity? In anger cast down the people, O God.*

9. "Posuisti lacrymas, etc." Heb.: *Thou hast reckoned my wandering life; my tears are put in a bottle. Are they not in Thy book* (*i.e.*, something precious in God's record)?

11. "Verbum, sermonem" = "sermones" of v. 5.

placeam coram Deo in lumine viventium.

to live, pleasing in Thy sight, in the light of the living, thus escaping the darkness of Sheol.

PSALM LVI (Heb. 57)

INTRODUCTION

Unwavering trust in God, in the midst of surrounding danger, is the dominant thought of this inspiring song. In thought, structure and contents, it is very like the preceding Psalm. The title indicates that it was written by David during his flight from Saul when in the cave, whether of Adullam (I Kings, xii) or of Engaddi (I Kings, xxiv) we cannot determine.

Verses 8–12 here form the first five verses of Psalm CVII, a later poem. This Psalm has two parts, each ending with the same refrain:

I. A confident prayer to God for help and protection against surrounding foes (vv. 2–6).

II. Feeling certain that his enemies' designs will recoil upon themselves, the Psalmist promises to extol the divine mercy and goodness among the Gentiles (vv. 7–12).

1. In finem, Ne disperdas. David in tituli inscriptionem, cum fugeret a facie Saul in speluncam.

The Psalmist Pleads for Help Amidst Perils (2–6).

2. Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea.

Et in umbra alarum tuarum sperabo, donec transeat iniquitas.

Have pity on me, O God, have pity on me; for my soul seeks refuge in Thee; and in the shadow of Thy wings I will take shelter until the deadly danger passes.

3. Clamabo ad Deum

I call to God Most High, to

2. "Iniquitas." Heb.: *Destructions,* that is, his present danger.

3. "Deum altissimum." Heb.: *Elohim Elyon,* which is the Elohistic equivalent of *Yahweh Elyon.* It occurs again in Psalm LXXVII, 57.—"Qui beneficit, etc." Heb.: *Who performs* (all things) *for me.*

altissimum: D e u m qui benefecit mihi.

4. Misit de cœlo, et liberavit me: dedit in opprobrium conculcantes me.

Misit Deus misericordiam suam, et veritatem suam,

5. Et eripuit animam meam de medio catulorum leonum: dormivi conturbatus.

Filii hominum dentes eorum arma et sagittæ: et lingua eorum gladius acutus.

6. Exaltare super cœlos, Deus: et in omnem terram gloria tua.

Him who is my benefactor;

May He send me help from heaven and rescue me, covering my oppressors with shame; may God send His mercy and faithfulness, like ministering angels,

And deliver me from the midst of enemies, fierce as young lions, where I lie down to rest in fear; surrounded by ferocious m e n, whose teeth are as spears and arrows, whose tongue is like a sharp sword!

Be Thou exalted, O God, above the heavens, and may Thy glory be over the whole earth!

The Psalmist Will Praise God for His Deliverance (7–12).

7. Laqueum paraverunt pedibus meis: et incurvaverunt animam meam.

Foderunt a n t e faciem meam foveam: et inciderunt in eam.

8. Paratum cor meum, Deus, paratum cor meum: cantabo et psalmum dicam.

Those enemies prepared a net for my feet, and bowed me down with fear; they dug a pit before me, but fell into it themselves.

Therefore, my heart is fearless, O God, my heart is fearless; I will sing and make melody.

5. "Et eripuit" is not in the Hebrew, but is found in the LXX.—"Dormivi conturbatus, etc." Heb.: *I lie down to rest,* etc.; or *I will lie down to rest,* etc. The first rendering expresses the fact of his fearful condition; the second, his strong resolution to rest in the midst of his foes because he feels secure under the divine protection.

9. Exsurge, gloria mea; exsurge, psalterium et cithara: exsurgam diluculo.

Awake, my soul; awake, my harp and lyre. I will awaken the slumbering dawn with my song.

10. Confitebor tibi in populis, Domine: et psalmum dicam tibi in gentibus:

I will praise Thee among the peoples, O Lord, I will sing to Thee among the nations.

11. Quoniam magnificata est usque ad cœlos misericordia tua, et usque ad nubes veritas tua.

For Thy lovingkindness stretches even to the skies, and Thy faithfulness to the clouds.

12. Exaltare super cœlos, Deus: et super omnem terram gloria tua.

Be Thou exalted, O God, above the heavens, and may Thy glory be over the whole earth!

PSALM LVII (Heb. 58)

INTRODUCTION

If, as the title suggests, David wrote this Psalm, it was likely during the reign of Saul. The author is inveighing against unjust judges who, instead of striving to secure the observance of the law, are themselves among its worst violators (vv. 2, 3). Such men, he says, belong to a class of inveterate villains, obstinate and incurable, whom he prays the Lord to deprive of their power to continue to do harm (vv. 4–10). Their punishment will cause the righteous to rejoice and men in general to acknowledge and praise the just Ruler of the world (vv. 11, 12).

1. In finem, Ne disperdas, David in tituli inscriptionem.

The Psalmist Upbraids the Unjust Judges (2, 3).

2. Si vere utique justitiam loquimini: recta ju-

Do you really decree justice, you judges? Do you rule aright, you

9. "Exsurgam diluculo." Heb.: *I will awake the dawn;* thus, the dawn is personified. The Hebrew may also be rendered: *I will awake early;* so also St. Jer.: *Surgam mane.*

2. "Si" is interrogative here in the Hebrew.—"Utique." Heb.: *In silence,*

dicate, filii hominum.

3. Eteinim in corde iniquitates operamini: in terra injustitias manus vestræ concinnant.

sons of men?

Nay rather, you plan evil in your hearts, and your hands deal out injustice throughout the land.

May Such Hardened Sinners Lose Their Power to Harm (4–10)!

4. Alienati sunt peccatores a vulva, erraverunt ab utero: locuti sunt falsa.

5. Furor illis secundum similitudinem serpentis: sicut aspidis surdæ, et obturantis aures suas:

6. Quæ non exaudiet vocem incantantium: et venefici incantantis sapienter.

Such sinners are perverse from their birth, they have gone astray from the womb, they speak lies.

They are venomous as serpents, they are like the deaf adder which stops up its ears against the voice of charmers, unwilling to hear even the most skillful enchanter.

7. Deus conteret dentes eorum in o r e ipsorum: molas leonum confringet Dominus.

8. Ad nihilum devenient tamquam aqua decurrens: intendit arcum suum donec infirmentur.

God shall smash their teeth in their mouth, the Eternal shall break the grinders of these lions in human form.

They shall come to nothing, as water that rages for a moment and runs away to vanish from sight; for the Lord shall keep His bow bent, raining darts upon them, until they are destroyed.

9. Sicut cera, quæ fluit,

Let them perish like wax that

that is, the judges are silent when they ought to speak.—"Filii hominum." The judges are addressed as "sons of men" to remind them of their human frailty.

3. "Injustitias." Heb.: *Violence.*—"Concinnant." Heb.: *Weigh out,* that is, deal out.

8. "Ad nihilum devenient." Heb.: *Let them melt away.*—"Infirmentur." Heb.: *Fade away.*

auferentur: supercecidit ignis, et non viderunt solem.

melts and runs away; may the fire of divine wrath consume them, so that they shall see the sun no more!

10. Priusquam intelligerent spinæ vestræ rhamnum: sicut viventes, sic in ira absorbet eos.

Before your prickles have grown to a thorn-bush, so swiftly shall God in His wrath sweep them away alive to perdition.

The Punishment of These Unjust Rulers Will Console the Just (11, 12).

11. Lætabitur justus cum viderit vindictam: manus suas lavabit in sanguine peccatoris.

The just man shall rejoice when he sees the divine justice vindicated against the impious, when he shall be able to wash his hands in the blood of the wicked.

12. Et dicet homo: Si utique est fructus justo: utique est Deus judicans eos in terra.

Then men shall say: "Yes, there is really a reward for the just man, there is indeed a God who judges sinners even here below."

9. "Cera." The word in Hebrew occurs only here, and is translated by some as *snail,* but by others with greater probability of correctness as *wax.*— "Supercecidit ignis, etc." Heb.: *Like the untimely births of women, that have not seen the sun.*

10. A difficult verse. St. Jerome agrees substantially with our paraphrase, but he makes *tempestas* (*a whirlwind*) the destroying agency. The Hebrew is perhaps best rendered as follows: *Before your pots can feel the thorns* (burning under them), *like raw flesh shall wrath sweep them away with a whirlwind;* or *shall He* (God) *sweep them away with a whirlwind in wrath* (Kirkpatrick). The meaning is clear in all renderings, namely, the sudden destruction of the wicked. The figure in the Hebrew is taken from travellers in the desert who to cook their meal have lighted under their pots a fire of dry thorns or brambles, but which a whirlwind suddenly sweeps away before anything is cooked.

11. "Manus suas." Heb.: *His feet.*

12. "Deus," *a God.* Heb.: *Elohim.* The plural form of El is here used doubtless to embrace both God and the earthly judges who are His representatives.

PSALM LVIII (Heb. 59)

INTRODUCTION

Here we have another profession of unfailing trust in God in the midst of perilous and difficult circumstances. The contents of the poem seem to bear out the claims of the title that it refers to the time when Saul sent his guards to David's house to watch him, that he might be killed in the morning (I Kings, xix. 11). There are two main divisions in the Psalm, each ending with a similar refrain (vv. 10–11 and 18). These are again subdivided, the new divisions being marked by repeating the same verse (vv. 7 and 15). The Psalm has thus four parts:

I. The Psalmist appeals to God to deliver him from his enemies, for he is innocent; they are seeking his life without cause (vv. 2–6).

II. His foes are like wild dogs, watching to devour him; but he knows the Lord will foil their evil plans (vv. 7–11).

III. He is certain that God will lay his enemies low; yet, he prays for a delay of their utter destruction till people take warning from their fate (vv. 12–14).

IV. He contrasts their fruitless rage with his own calm trust in God (vv. 15–18).

1. In finem, Ne disperdas, David in tituli inscriptionem, quando misit Saul, et custodivit domum ejus, ut eum interficeret.

The Psalmist Appeals for Deliverance from His Unjust Pursuers (2–6).

2. Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me.	O my God, rescue me from my foes, protect me from those that rise up against me.
3. Eripe me de operantibus iniquitatem: et de viris sanguinum salva me.	Rescue me from evil-doers, and save me from bloodthirsty men.
4. Quia ecce ceperunt animam meam: irruerunt in me fortes.	For, lo, they are hunting after my life, strong enemies are gathered together to rush upon me.

5. Neque iniquitas mea, neque peccatum m e u m, Domine: sine iniquitate cucurri, et direxi.

6. Exsurge in occursum meum, et vide: et tu Domine, D e u s virtutum, Deus Israel,

Intende ad visitandas omnes gentes: non misereris omnibus, qui operantur iniquitatem.

And yet, it is for no transgression or sin of mine, O Lord, since without injustice I have lived my life and directed my steps.

Arise, O Lord, to help me, and behold; for Thou, O Eternal, art the God of hosts, the God of Israel. Awake to visit with punishment all the nations, all mine impious foes, and mayest Thou spare none of those who work iniquity!

The Psalmist's Enemies Are Vicious, But He Trusts in God (7-11).

7. Convertentur ad vesperam: et famem patientur ut canes, et circuibunt civitatem.

They return each evening, hungering for me like savage dogs, and prowl about the city.

8. Ecce loquentur in ore suo, et gladius in labiis eorum: quoniam quis audivit?

Behold, they talk arrogantly against me, their speech is like a sword in sharpness; for they say: "Who hears us, who shall punish us?"

9. Et tu, Domine, deridebis eos: ad nihilum deduces omnes gentes.

But Thou, O Lord, does laugh at them in scorn; Thou shalt bring to naught all evil peoples, all my wicked foes.

10. Fortitudinem meam ad te custodiam, q u i a,

O Thou, my strength, to Thee will I look for help, for God is

5. "Sine iniquitate cucurri et direxi." The verbs should be plural according to the Hebrew, which runs: *For no transgression or sin of mine, O Yahweh; for no guilt (of mine) they run and take their stand.*

7. "Convertentur." Heb. and St. Jer.: *They return.*

9. "Ad nihilum deduces." Heb.: *Thou shalt have in derision.*

10. "Fortitudinem meam" is vocative.

Deus, susceptor meus es:

11. Deus meus, misericordia ejus præveniet me.

my protector, my high tower of refuge.

Yes, my God in His goodness shall come to mine aid.

God Will Make an Example of the Psalmist's Enemies (12–14).

12. Deus ostendet mihi super inimicos meos, ne occidas eos: nequando obliviscantur populi mei.

Disperge illos in virtute tua: et depone eos, protector meus, Domine:

13. Delictum oris eorum, sermonem labiorum ipsorum: et comprehendantur in superbia sua.

Et de exsecratione et mendacio annuntiabuntur

14. In consummatione: in ira consummationis, et non erunt.

Et scient quia Deus dominabitur Jacob: et finium terræ.

God shall give me to see the punishment of my foes; but slay them not utterly, lest my people too soon forget the visitation of Thy justice. Yet, scatter them in Thy might and cast them down headlong, O Lord, my protector!

Each word they utter is a sin, and so let them be entrapped by their own pride; and because of the cursing and the lying they speak,

Consume them in Thy wrath, consume them that they may be no more, and thus they shall know the world over that God does rule in Jacob.

The Psalmist Contrasts the Rage of His Enemies with His Own Calm Trust (15–18).

15. Convertentur ad vesperam, et famem patientur

They return each evening, hungering for me like savage dogs,

12. "Ne occidas eos." A difficult phrase, but best understood as above in the paraphrase.

13. "Delictum . . . sermonem." We may follow the paraphrase, or render: *Because of the sin of their mouth, and the speech of their lips, let them be entrapped,* etc.

14. "In consummatione . . . consummationis" should be imperatives of verbs, as in the Hebrew, instead of noun forms, as in the LXX and Vulgate.

ut canes: et circuibunt civitatem.

16. Ipsi dispergentur ad manducandum: si v e r o n o n fuerint saturati, et murmurabunt.

17. Ego autem cantabo fortitudinem tuam: et exsultabo m a n e misericordiam tuam.

Quia factus es susceptor meus, et refugium meum, in die tribulationis meæ.

18. Adjutor meus tibi psallam, quia, Deus, susceptor meus es: D e u s meus, misericordia mea.

and prowl about the city.

They wander around searching for food, and growling if they are not satisfied.

But as for me, I will sing of Thy strength; yea, in the morning I will go to the Sanctuary and proclaim aloud Thy mercy, for Thou hast been my defence and my refuge in the day of my trouble.

O Thou, my helper, to Thee will I sing, for God is my protector, my high tower of refuge, my God of lovingkindness.

PSALM LIX (Heb. 60)

INTRODUCTION

The title of this Psalm affords the best explanation of the occasion that called it forth. David was occupied with a heavy war in the north against the Syrians. Edom, the ancient enemy of Israel, seized this occasion to attack Judea in the south, inflicting heavy losses on the Chosen People. Through Joab, his commander-in-chief, David sent an army which completely routed the Edomites in the Valley of Salt, to the south of the Dead Sea (II Kings, viii; I Paral., xviii).

We may suppose that David wrote this Psalm immediately after dispatching the army to attack the Edomites. It was an anxious moment, the issue of which might decide the fate of his kingdom. Therefore, the monarch first complains to God for having abandoned His

16. "Dispergentur." St. Jer.: *Vagabuntur.*

people, even though it be on account of their sins, to a disastrous defeat (vv. 3–7). But then he hopes for victory, recalling God's promise to give Israel possession of Canaan and supremacy over her frontier foes (vv. 8–10). The Psalm closes with an expression of confidence that God will yet give His people complete victory over their enemies (vv. 11–14).

Verses 7–14 of this Psalm are repeated to form the second part of Psalm CVII.

1, 2. In finem, Pro his qui immutabuntur, in tituli inscriptionem ipsi David in doctrinam, cum succendit Mesopotamiam Syriæ, et Sobal, et convertit Joab, et percussit Idumæam in valle Salinarum duodecim millia.

The Psalmist Complains to God (3–7).

3. Deus, repulisti nos, et destruxisti nos: iratus es, et misertus es nobis.

O God, Thou hast rejected us and hast broken us down; Thou hast been angry with us, but in pity do turn to us again.

4. Commovisti terram, et conturbasti eam: sana contritiones ejus, quia commota est.

Thou hast shaken our land and shattered it; O heal its breaches, for it trembles on the verge of collapse.

5. Ostendisti populo tuo dura: potasti nos vino compunctionis.

Thou hast given Thy people hard times, Thou hast bewildered them with a staggering cup.

6. Dedisti metuentibus te significationem: ut fugiant a facie arcus:

Ut liberentur dilecti tui:

But Thou hast given to them that revere Thee a sign, a banner, that Thy beloved people might be saved from ruin.

7. Salvum fac dextera tua, et exaudi me.

Therefore, rescue them by Thy power, and answer me.

3. "Misertus es nobis." Heb.: *O turn in mercy to us again.*

4. "Conturbasti." St. Jer.: *Dirupisti.*

5. "Vino compunctionis." For a similar metaphor expressive of God's wrath, see Jer., xxv. 15; Isa., li. 17, 22; Zach., xii. 2.

The Psalmist Hopes for Victory, Recalling God's Promise (8–10).

8. Deus locutus est in sancto suo: Lætabor et partibor Sichimam: et convallem tabernaculorum metibor.

God has spoken in His holiness, giving His sacred promise that all Canaan should be subject to Him and His king, David: "In triumph I will divide up Sichem, and parcel out the Valley of Tents, the vale of Succoth;

9. Meus est Galaad, et meus est Manasses: et Ephraim fortitudo capitis mei.

Juda rex meus:

"Gilead is mine, and Manasses is Mine; and Ephraim is My strength, My military force;

"Juda is My king, My lawgiver.

10. Moab olla spei meæ.

In Idumæam extendam calceamentum meum: mihi alienigenæ subditi sunt.

Moab, in humiliation, shall become the wash-basin which I desire; on Edom I will cast My shoe in defeat; the Philistines shall be My subjects."

8–10. The Psalmist here recites an ancient promise which God gave to David, pledging to subject all of the land of Canaan to Himself and His king, David. Very probably the promise referred to is that found in II Kings, iii. 18.

8. "In sancto suo" may refer to God's holiness, or to heaven, or to the Tabernacle.—"Sichem" represents the country west of the Jordan, the most important part of Canaan.—"Convallem tabernaculorum" or Succoth in Gilead is the land east of the Jordan. Succoth and Sichem stand for the whole of Palestine.

9, 10. "Galaad" (Gilead) is the southern part of the territory east of the Jordan, and "Manasses" probably means the northern part of the same region. "Ephraim" and "Juda" represent all the country west of the Jordan. Ephraim, the strongest of all the tribes, is symbolic of strength, whereas Juda typifies wisdom.—"Moab" was a pagan country east of the Jordan. It was to become David's "wash-basin," a symbol of humiliating subjection.—"Edom" was south of the Dead Sea, and was to become like the slave to whom the victorious warrior would cast his sandals to be carried or cleaned.—The "alienigenæ" were the people of Philistia, who were also to be compelled to pay homage to David.

The Psalmist Is Confident of a Complete Victory (11–14).

11. Quis deducet me in civitatem munitam? quis deducet me usque in Idumæam?

Who, therefore, will lead me into the fortified city? Who will lead me conquering into Edom?

12. Nonne tu, Deus, qui repulisti nos? et non egredieris, Deus, in virtutibus nostris?

Wilt not Thou, O God, even Thou who for the moment hast rejected us, and who now goest not forth, O God, with our armies?

13. Da nobis auxilium de tribulatione: quia vana salus hominis.

Help us out of our distress, for man's help is vain.

14. In Deo faciemus virtutem: et ipse ad nihilum deducet tribulantes nos.

With God we shall be strong and do bravely; He will trample down our foes and bring them to naught.

PSALM LX (Heb. 61)

INTRODUCTION

This Psalm was very probably written by David while he was in the country east of the Jordan (v. 3) in flight, during the rebellion of Absalom (II Kings, xv. 22–26). Being far from Jerusalem and the Tent of the Lord where he loves to dwell, he utters a heartfelt prayer that he may return and again enjoy the protecting care of his Master (vv. 2–6). He closes with a prayer for Jerusalem's king, whose reign, through the Messiah, will endure for ever; and he promises, in thanksgiving for his own restoration, to hymn the mercies of the Lord throughout his life (vv. 7–9).

11. "In civitatem munitam" was probably Petra, the capital of Edom.

1. In finem, In hymnis David.

From His Exile the Psalmist Longs to Return to the Sanctuary (2–6).

2. Exaudi, Deus, deprecationem meam: intende orationi meæ.

O God, hear my cry and give heed to my prayer.

3. A finibus terræ ad te clamavi: dum anxiaretur cor meum, in petra exaltasti me.

Deduxisti me.

From the ends of the earth, the place of mine exile, I call to Thee, fainting in heart; for in the past Thou hast set me on a rock in safety, Thou hast directed me.

4. Quia factus es spes mea: turris fortitudinis a facie inimici.

For Thou art my hope, a tower of strength against the enemy.

5. Inhabitabo in tabernaculo tuo in sæcula: protegar in velamento alarum tuarum.

I would fain dwell forever in Thy House, and be protected under the cover of Thy wings.

6. Quoniam tu, Deus meus, exaudisti orationem meam: dedisti hereditatem timentibus nomen tuum.

For Thou, my God, dost hear my prayer; Thou rewardest those that revere Thee.

A Prayer for the King and a Promise of Thanksgiving (7–9).

7. Dies super dies regis adjicies: annos ejus usque in diem generationis et generationis.

Therefore, I pray Thee to add days to the life of the king, and to extend his years from generation to generation.

8. Permanet in æternum in conspectu Dei: miseri-

May he sit enthroned before God for all time! Who shall es-

3. "In petra, etc." Heb.: *Lead me up to a rock that is too high for me,* that is, beyond my strength to attain alone.

5. "Inhabitabo . . . protegar" are optatives.

7, 8. The eternity of the Messiah's reign, here referred to, is foretold also in II Kings, vii. 12–16; Luke, i. 32, 33.—"Misericordiam, etc." The Hebrew represents *mercy* and *truth* as two angels attending the Messiah and guarding Him.

cordiam et veritatem ejus quis requiret?

9. Sic psalmum dicam nomini tuo in sæculum sæculi: ut reddam vota mea de die in diem.

timate the measure of grace and truth that shall guard him?

And so, in gratitude, I will sing to Thy name forever, fulfilling my vows to Thee day by day.

PSALM LXI (Heb. 62)

INTRODUCTION

At a time when detracting foes are plotting against his life and endeavoring to cast him down like a wall that is tottering, and when faint-hearted followers are inclined to yield to the influence of the power exhibited by the opposing forces, the Psalmist finds peace and confidence in the thought that God is his rock, his refuge, his salvation and his hope; and that, compared with the strength of his mighty Lord, all the power of man and of material wealth is as nothing—mere vanity.

The title attributes the Psalm to David, and the language is very similar to that of other Davidic Psalms, like IV, XVII, XXXVIII, etc. It was probably written during the rebellion of Absalom (cfr. II Kings, xv. 4–14). We may divide the poem as follows:

I. Beset by enemies who would cast him down as a tumbling wall, and who find their pleasure in detracting him, the Psalmist quietly reposes in God as his sole but sure defense (vv. 2–5).

II. He repeats the same confidence in a variety of ways, and exhorts his wavering followers to put their trust in God (vv. 6–9).

III. To convince his sympathizers that it is vain to trust in human endeavor or in earthly resources, the Psalmist recalls to their minds two great truths revealed of old at Sinai (Exod., xx. 5, 6), namely, that power and mercy are God's; He can both punish the wicked and reward the just (vv. 10–13).

1. In finem, Pro Idithun, Psalmus David.

In the Face of Detracting Enemies the Psalmist Calmly Reposes in God (2–5).

2. Nonne Deo subjecta | Surely my soul shall rest quietly

2. "Nonne, etc." Heb.: *Only unto God is my soul still.* The particle

erit anima mea? ab ipso enim salutare meum.

3. Nam et ipse Deus meus, et salutaris meus: susceptor meus, non movebor amplius.

4. Quousque irruitis in hominem? interficitis universi vos: tamquam parieti inclinato et maceriæ depulsæ?

5. Verumtamen pretium meum cogitaverunt repellere, cucurri in siti: ore suo benedicebant, et corde suo maledicebant.

in God, for from Him alone shall come my rescue.

Yes, He alone is my God, my saviour, my protector; and so I shall not be greatly disturbed.

How long will you enemies rush upon one man, all of you trying to kill him, to batter him down, like a toppling wall, like a tottering fence?

Yes, my foes are taking counsel how they may cast me down from my position of honor, from my throne; they delight in calumny and craft, blessing with their lips, but cursing in their heart.

The Psalmist Repeats His Confidence in God (6–9).

6. Verumtamen Deo subjecta esto, anima mea: quoniam ab ipso patientia mea.

7. Quia ipse Deus meus, et salvator meus: adjutor meus, non emigrabo.

But do you, my soul, rest quietly in God, for from Him alone comes my hope, my patient endurance.

Yes, He alone is my God, my saviour, and my helper; I shall not be moved from Him to suffer harm.

"Nonne" should be rendered here, *only,* or *verily,* or *surely.*—"Subjecta," *resigned.*

3. "Nam et ipse, etc." Heb.: *He only is my rock, my help, my high tower.*—"Amplius," *greatly.*

4. "Interficitis." Heb.: *Batter to death.*

5. "Pretium meum." Heb.: *His honor, dignity.*—"Cucurri in siti." Heb.: *They delight in a lie.* The Vulgate of this verse, as it stands, is wellnigh unintelligible; but the paraphrase gives the meaning as gathered from the Hebrew.

8. In Deo salutare meum, et gloria mea: Deus auxilii mei, et spes mea in Deo est.

On God rest my safety and my honor; God is my helper, in Him is my hope.

9. Sperate in eo, omnis congregatio populi, effundite coram illo corda vestra: Deus adjutor noster in æternum.

Trust in Him at all times, O my people, pour out your hearts before Him; for God is our refuge forever.

It Is Vain to Trust in Anything But God (10–13).

10. Verumtamen vani filii hominum, mendaces filii hominum in stateris: ut decipiant ipsi de vanitate in idipsum.

Surely, vain are the children of men; all men are deceptive when weighed in the scales, so deceptive because of their emptiness that they disappoint altogether.

11. Nolite sperare in iniquitate, et rapinas nolite concupiscere; divitiæ si affluant, nolite cor apponere.

Trust not in injustice, in oppression, and desire not plunder; if wealth increases, set not your heart upon it.

12. Semel locutus est Deus, duo hæc audivi: quia potestas Dei est,

13. Et tibi, Domine, misericordia: quia tu reddes unicuique juxta opera sua.

Once God spoke, and I have heard that He said two things, namely, that with God resides the power to punish the wicked, and that with Thee, O Lord, there is mercy for the good; for Thou renderest to every man according to his works.

8. "Deus auxilii mei, etc." Heb.: *The rock of my strength, my refuge is in God.*

11. "In iniquitate." Heb.: *In oppression.*

PSALM LXII (Heb. 63)

INTRODUCTION

This Psalm is permeated with sentiments of the most tender and ardent love of God, and is one of the most pathetic cries that ever proceeded from the heart of David. The royal prophet's favorite but ungrateful son Absalom had just raised an army against him, and forced him to take refuge in the desert of Juda. There David in mourning offered up his morning prayer to the Lord, sighing for the Sanctuary and its sacrifices. Dejected as he was in his exile, he hoped once more for delivery through the help of Jehovah.

From the earliest days of the Church this Psalm has been used as part of the morning office. It may be divided into three parts:

I. Recalling the Sanctuary and the gracious manifestations of Jehovah with which in the past he has been favored there, the Psalmist thirsts for a return of those blessed days (vv. 2, 3).

II. But even in the desert land, far from the Sanctuary, the Lord is not absent, and the Psalmist feels secure in the protecting presence of his God. Hence, he will praise the Lord forever (vv. 4–8).

III. And this feeling of security will not be in vain, for the Lord will bring David's enemies to an ignominious end, while the king himself will emerge from the struggle in triumph (vv. 9–12).

1. Psalmus David, cum esset in deserto Idumeæ.

David's Longing after God (2, 3).

2. Deus, Deus meus, ad te de luce vigilo.	O God, my God, I yearn for Thee in the morning;
Sitivit in te anima mea, quam multipliciter tibi caro mea!	my soul is athirst for Thee, my body pines for Thee,
3. In terra deserta, et invia, et inaquosa: sic in	In a dry and dreary land, where there is no water; because I was

2. "Quam multipliciter." Heb. and St. Jer.: *Longs for Thee.*

sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

wont to appear before Thee in the Sanctuary, there to contemplate Thy power and Thy majesty.

Even in the Desert the Psalmist Will Praise His Lord (4–8).

4. Quoniam melior est misericordia tua super vitas: labia mea laudabunt te.

But since Thy lovingkindness, which I have experienced, is better than life itself, therefore shall my lips praise Thee;

5. Sic benedicam te in vita mea: et in nomine tuo levabo manus meas.

Yea, in this same spirit of fervor, I will bless Thee while I live, lifting up my hands in prayer to Thee.

6. Sicut adipe et pinguedine repleatur anima mea: et labiis exsultationis laudabit os meum.

To praise Thee is sweet, as if I were nourished and delighted by the richest foods; and so with exultant lips will I sing to Thee,

7. Si memor fui tui super stratum meum, in matutinis meditabor in te.

When I remember Thee on my couch, and meditate on Thee in the night watches:

8. Quia fuisti adjutor meus.

Et in velamento alarum tuarum exsultabo;

For Thou art my helper, and I shall rejoice in the shelter of Thy wings.

The Psalmist Is Confident of Victory over His Foes (9–12).

9. Adhæsit anima mea post te: me suscepit dextera tua.

My soul clings fast to Thee, and Thy right hand holds me tight.

4. "Vitas." The plural is a Hebraism expressive of life in all its desirableness.

6. "Adipe et pinguedine." The *marrow* and *fat* were the richest meats of the sacrificial banquet. But to praise God is more delightful to the soul of the Psalmist than to partake of these delicious foods.

7. "Si" means *when* here.—"Matutinis." Heb.: *Night watches.* The ancient Jews divided the night into three watches (Lam., ii. 19; I Kings, xi. 11). Later they adopted the Roman method of four watches of three hours each (Matt., xiv. 25; Mark, xiii. 35).

10. Ipsi vero in vanum quæsierunt animam meam; introibunt in inferiora terræ:

11. Tradentur in manus gladii, partes vulpium erunt.

12. Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua.

So mine enemies seek my life in vain; nay more, they shall go down to death;

They shall fall before the sword, and become the food of foxes and wild animals.

But the king shall rejoice in God, and all his loyal followers shall rejoice in his victory; because the mouth of the foe shall be silenced.

PSALM LXIII (Heb. 64)

INTRODUCTION

In words that ring with a tone of prophetic authority we are assured in this poem that divine judgment will at length overtake the enemies of the just, and that, when it comes, it will be executed with such swiftness as utterly to dismay the wicked, and serve at once as a warning to those who behold it and as a consolation to the righteous, who shall see in it a manifestation of divine justice. The Psalm has two main divisions:

I. The Psalmist prays for protection against the secret plots and open attacks of calumniators who in their wickedness ignore God as if He did not exist (vv. 2–6).

II. So they go on, but in the midst of their nefarious plans divine judgment suddenly falls upon them, and their wicked schemes recoil upon themselves; men in general take warning by their fate, while the just take courage (vv. 7–11).

1. In finem, Psalmus David.

A Prayer for Protection Against Godless Enemies (2–6).

2. Exaudi, Deus, orationem meam cum deprecor:

Listen, O God, to my prayer in mine anxiety, and deliver me from

2. "Cum deprecor." Heb.: *In mine anxiety.*

a timore inimici eripe animam meam.

3. Protexisti me a conventu malignantium: a multitudine operantium iniquitatem.

4. Quia exacuerunt ut gladium linguas suas: intenderunt arcum rem amaram,

5. Ut sagittent in occultis immaculatum.

6. Subito sagittabunt eum, et non timebunt: firmaverunt sibi sermonem nequam.

Narraverunt ut absconderent laqueos: dixerunt: Quis videbit eos?

the terror of an enemy.

Protect me from a throng of evil-doers, from a multitude of workers of iniquity.

For they have whetted their tongues like a sword, have stretched their bow with a bitter purpose,

To shoot in secret at the sinless, and wound him with their calumny.

Suddenly they shoot at him, fearing nothing; they strengthen themselves in their evil plan; they discuss openly their hidden snares: "For who," they say, "will see them?"

In the Midst of Their Schemes Divine Judgment Falls on Them (7–11).

7. Scrutati sunt iniquitates: defecerunt scrutantes scrutinio.

Accedet homo ad cor altum:

8. Et exaltabitur Deus. Sagittæ parvulorum fac-

They plan deeds of iniquity; they exhaust themselves with scheming. But if a man conceives a deceitful plan,

God shall rise up against him, and the blows of such sinners be-

4. "Rem amaram." Heb.: *Evil resolution, purpose.*

7. "Defecerunt scrutantes scrutinio, etc." Heb.: *We have completed* (so they say) *a perfect plan, and each one's innermost* (*thought*) *and heart is deep,* that is, they have in their heart deep schemes ready for attack.—"Accedet homo ad cor altum," *each one advances with a deep* (*i.e.,* a deceitful) *heart.*

8. Heb.: *But God smites them with an arrow; suddenly are they wounded.*

tæ sunt plagæ eorum:

9. Et infirmatæ sunt contra eos linguæ eorum.

Conturbati sunt omnes qui videbant eos:

10. Et timuit omnis homo.

Et annuntiaverunt opera Dei: et facta ejus intellexerunt.

11. Lætabitur justus in Domino, et sperabit in eo, et laudabuntur omnes recti corde.

come harmless like the arrows of children,

And their tongues grow powerless, turning against themselves. All are amazed who behold them.

Everyone is struck with fear, seeing their punishment. Men talk about these works of God against the wicked, understanding the lessons they teach.

The just man rejoices in the Lord, and takes refuge in Him; and all the upright of heart are glad.

PSALM LXIV (Heb. 65)

INTRODUCTION

This is a hymn of praise and thanksgiving to God for an exceptionally bountiful harvest, and was to be sung by all the people gathered together at Jerusalem for one of the great national festivals, doubtless the Passover. Pentecost or Tabernacles could hardly be meant, since they marked the close of the harvest, and here the corn is flourishing in the field (v. 14).

It is becoming that a grateful people should praise and thank Him who hears their prayers, pardons their sins, and invites them to His holy House (vv. 2–5). He is their God and Saviour, and the hope of all the world; He has established the mighty mountains, He stirs up the thundering sea, to the astonishment of men near and far (vv.

9. Heb.: *And they* (*i.e.,* God's mysterious agents) *cause him* (*i.e.,* the enemies taken collectively) *to stumble, their own tongue being against them.* Their tongue with which they tried to destroy others is turned against themselves.—"Conturbati sunt." Heb.: *Wag the head.*

6–9). He sends the rains and fertilizes the soil, and brings forth an overflowing harvest (vv. 10–14).

The Hebrew title ascribes this poem to David. In the Septuagint and Vulgate there is an addition which makes it a song of Jeremias and Ezechiel for the returning Babylonian exiles. The Psalm was also appropriate for use by the returning exiles, but this was not the occasion that first called it forth.

1. In finem, Psalmus David, Canticum Hieremiæ et Ezechielis populo transmigrationis, cum inciperent exire.

It Is Becoming to Praise God for His Mercies (2–5).

2. Te decet hymnus, Deus, in Sion: et tibi reddetur votum in Jerusalem.

It is fitting to praise Thee in Sion, O God, and to pay Thee in Jerusalem a vow of thanksgiving.

3. Exaudi orationem meam: ad te omnis caro veniet.

Hear my prayer, Thou to whom all mankind have recourse in their needs.

4. Verba iniquorum prævaluerunt super nos: et impietatibus nostris tu propitiaberis.

Though our deeds of iniquity have prevailed against us, Thou dost pardon our transgressions.

5. Beatus quem elegisti et assumpsisti: inhabitabit in atriis tuis.

Replebimur in bonis domus tuæ: sanctum est templum tuum,

Happy is the people whom Thou choosest and takest as Thine own, that they may dwell in Thy courts. We would fain have our fill of the good things of Thy House, the holiness of Thy Temple.

2. "Hymnus." Heb.: *Praise.*—"In Jerusalem" is not in the Hebrew.
3. Heb.: *Hearer of prayer, unto Thee shall all flesh come.*
5. "Inhabitabit" should be *ut inhabitet,* representing a final clause.

The God of Israel Is the Hope of All the World, the Ruler Alike of Nature and of Nations (6–9).

6. Mirabile in æquitate.
Exaudi nos, Deus, salutaris noster, spes omnium finium terræ, et in mari longe.

Wondrous in justice, answer us, O God our Saviour, Thou who art the hope of all the world and of them that are far away upon the sea;

7. Præparans montes in virtute tua. accinctus potentia:

Thou who hast established the mountains in Thy strength, and art girded with power;

8. Qui conturbas profundum maris, s o n u m fluctuum ejus.
Turbabuntur gentes,

Thou who dost stir up the depths of the sea, and the roaring of its waves.
The nations are dismayed,

9. Et timebunt qui habitant terminos a signis tuis: exitus matutini et vespere delectabis.

So that they who dwell at the ends of the earth are awed at the proofs of Thy power in favor of Thy people. The sunrise and the sunset Thou makest to rejoice.

God Sends the Rains and the Plentiful Harvest (10–14).

10. Visitasti terram, et inebriasti eam: multiplicasti locupletare eam.
Flumen Dei repletum est aquis, parasti cibum illorum: quoniam ita est præparatio ejus.

Thou hast visited the land, and watered it; Thou hast greatly enriched it with rain. God's stream is brimming over w i t h water; Thou providest food for Thy people, for such is the preparation of the soil that it brings forth fruit.

8. Heb.: *Who stills the roaring of the seas, the thundering of their waves, and the tumult of the peoples.*

9. "Exitus matutini et vespere" may refer to the east and the west, or to the sunrise and the rise of the moon and stars.

10. "Multiplicasti locupletare" is a Hebrew idiom, meaning: *Thou hast made it rich indeed.*—"Flumen Dei" is the rainfall.—"Parasti cibum illorum, etc." Heb.: *Thou providest their corn, for so Thou preparest it* (the earth).

11. Rivos ejus inebria, multiplica genimina ejus: in stillicidiis ejus lætabitur germinans.

12. Benedices coronæ anni benignitatis tuæ: et campi tui replebuntur ubertate.

13. Pinguescent speciosa deserti: et exsultatione colles accingentur.

14. Induti sunt arietes ovium, et valles abundabunt frumento: clamabunt, etenim hymnum dicent.

Fill Thou its channels, give increase to its crops; under the showers it rejoices in springing growth.

Thou dost bless the crown of the year, the harvest, with Thy bounty, and Thy fields are full of plenty.

The pastures of the wilderness are abundant, and the hills with their flowers are girded with joy.

The rams of the flock are well fleeced, and the valleys are covered with corn. They shout for joy, yea, they sing.

PSALM LXV (Heb. 66)

INTRODUCTION

Another song of thanksgiving for singular benefits. The Psalm has two main divisions, in the first of which the people, speaking in the first person plural, thank God for His special favors to Israel as a nation (vv. 1–12); and in the second of which the leader and representative of the people, speaking in the first person singular, prepares to offer sacrifices of thanksgiving, and then tells the people how it was that God blessed him with success in their behalf, namely, because of perseverance in prayer and avoidance of sin on his part (vv. 13–20).

We think Dr. T. E. Bird is very probably right in assigning Joshue as the author of this Psalm, as can be seen from the fitness of the following analysis of its contents:

I. The writer invites all the world to praise God for His wondrous works in behalf of Israel (vv. 1–4).

11. Heb.: *Water its furrows, level its ridges; make it soft with showers, bless its springing growth.*

II. Especially he has in mind the miraculous passage through the Red Sea and over the Jordan, and the subjugation of the heathen nations in the promised land (vv. 5–7).

III. The people should greatly praise the Lord for such blessings coming after the slavery of Egypt (vv. 8–12).

IV. Their leader and representative speaks, promising to offer sacrifices of thanksgiving (vv. 13–15).

V. God has blessed him with success in their behalf, because he has persisted in prayer and has avoided sin (vv. 16–20).

1. In finem, Canticum Psalmi resurrectionis.

A Call to Praise the Works of God (1–4).

Jubilate Deo, omnis terra;	Rejoice unto God, all the earth,
2. Psalmum dicite nomini ejus: date gloriam laudi ejus.	Sing a hymn to His name, make glorious the song of His praise!
3. Dicite Deo: quam terribilia sunt opera tua, Domine! in multitudine virtutis tuæ mentientur tibi inimici tui.	Say this to God: How terrible are Thy deeds, O Lord! Because of the greatness of Thy power, Thy foes come cringing to Thee, paying homage.
4. Omnis terra adoret te, et psallat tibi: psalmum dicat nomini tuo.	Let all the earth adore Thee, singing Thy praise, yea, hymning to Thy name.

God's Wondrous Works in the Red Sea, at the Jordan, and over the Nations (5–7).

5. Venite, et videte opera Dei: terribilis in consiliis super filios hominum.	Come and see what God has done, how marvellous are His plans, how wonderful His ways, towards the sons of men.

3. "Domine" is not in the Heb., St. Jer., or LXX.—"Mentientur." Heb.: *Come cringing, flatter.*

5. "In consiliis." Heb.: *In His dealings.*—"Super," *towards.*

6. Qui convertit mare in aridam, in flumine pertransibunt pede: ibi lætabimur in ipso.

He changed the sea into dry land, our fathers passed through the river on foot; and there, at the Red Sea and the Jordan, did we, His people, rejoice in Him.

7. Qui dominatur in virtute sua in æternum, oculi ejus super gentes respiciunt: qui exasperant non exaltentur in semetipsis.

He rules by His power forever; His eyes keep watch over the nations. Therefore, let His enemies not exalt themselves, but be humble.

The People Should Praise God for His Benefits (8–12).

8. Benedicite, gentes, Deum nostrum: et auditam facite vocem laudis ejus;

Bless our God, O nations, and make the song of His praise be heard.

9. Qui posuit animam meam ad vitam: et non dedit in commotionem pedes meos.

He has given us a renewal of life, by planting us in Canaan, and has not permitted our feet to stumble, to encounter harm.

10. Quoniam probasti nos, Deus: igne nos examinasti, sicut examinatur argentum.

For though Thou hast put us to test, O God, trying us with fire as silver is tried,

11. Induxisti nos in laqueum, posuisti tribulationes in dorso nostro:

Though Thou didst lead us into the net of Egyptian bondage, loading us down with sorrows,

12. Imposuisti homines super capita nostra.

Though Thou didst cause conquerors to ride over our heads,

Transivimus per ignem

though we passed through fire and

6. "In ipso" can refer to God, or to the miracles at the Jordan.

7. "Qui exasperant" may refer to the rebellious among the Israelites, or to the Gentile leaders in Canaan.

11. "In dorso nostro." Heb.: *Upon our loins.*

et aquam: et eduxisti nos in refrigerium.

water, yet Thou hast led us out of it all into relief and abundant refreshment in the Promised Land.

The Leader Will Offer Sacrifices of Thanksgiving (13–15).

13. Introibo in domum tuam in holocaustis: reddam tibi vota mea,

14. Quæ distinxerunt labia mea.

Et locutum est os meum, in tribulatione mea.

15. Holocausta medullata offeram tibi cum incenso arietum: offeram tibi boves cum hircis.

Therefore, I will come into Thy House with burnt-offerings, I will pay Thee my vows

Which my lips promised and my mouth spoke during the time of mine adversity.

I will offer Thee fat holocausts, with the incense of rams; I will offer Thee bullocks with goats.

God's Blessings Are a Reward of Virtue (16–20).

16. Venite, audite, et narrabo, omnes qui timetis Deum, quanta fecit animæ meæ.

17. Ad ipsum ore meo clamavi, et exaltavi sub lingua mea.

18. Iniquitatem si aspexi in corde meo, non exaudiet Dominus.

Come and listen, all you worshippers of God, and I will tell you what He has done for me.

I called to Him with my mouth, and I extolled Him with my tongue, even before I was answered.

If I had been conscious of sin, the Lord would not have answered me;

14. "Distinxerunt." St. Jer.: *Promiserunt.*

15. "Cum incenso arietum" refers to the sweet odor of the sacrifice as it was consumed by the fire.

17. "Et exaltavi sub lingua mea." Heb.: *And high praise was under my tongue,* that is, while he prayed he was sure of an answer, and so had praises ready to utter.

19. Propterea exaudivit Deus, et attendit voci deprecationis meæ.

20. Benedictus D e u s, qui non amovit orationem m e a m, et misericordiam suam a me.

But God has therefore answered me, and given heed to my prayer, because I was just.

Blessed be God who has not rejected my prayer, nor withdrawn His lovingkindness from me.

PSALM LXVI (Heb. 67)

INTRODUCTION

This poem is a thanksgiving song for a bountiful harvest, sung by the people in the Temple at the Feast of Pentecost, and perhaps also at the other great national festivals of Passover and Tabernacles. God has blessed Israel with an abundant harvest (v. 7), thus showing His love and care for His people; and this material benefit is a type of the larger spiritual blessings in which all the world will share during the Messianic era.

Underlying the Psalm, therefore, is the consciousness of Israel's mission to the world as the Messianic nation; she is God's instrument for the ultimate spread of His universal Kingdom.

The poem has three equal parts:

I. Using the words of the ancient Priestly Blessing (Num., vi. 24–26), the people pray for the divine favor that all the world may see Jehovah's goodness to His people, and thus be led to acknowledge Him as God (vv. 2, 3).

II. Let all the nations acknowledge Israel's God as their God also (vv. 4, 5).

III. God has blessed Israel with an abundant harvest; may He ever continue to bless His people, and by this manifestation of His goodness lead all nations to His service (vv. 6–8)!

1. In finem, in hymnis, Psalmus Cantici David.

May God Show Favor to His People (2, 3)!

2. Deus miseratur nostri, et benedicat nobis: illu-

May God be merciful to us, and bless us; may He look upon us

minet vultum suum super nos, et misereatur nostri.

3. Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum.

with favor and be gracious to us,

That we may know on earth Thy way of salvation, and that to all nations may be manifest Thy saving power!

May All Peoples Acknowledge Jehovah (4, 5)!

4. Confiteantur tibi populi Deus: confiteantur tibi populi omnes.

5. Lætentur et exsultent gentes: quoniam judicas populos in æquitate, et gentes in terra dirigis.

May the peoples praise Thee, O God; may all the nations praise Thee!

May the nations be glad and rejoice, for Thou rulest the world justly, and guidest the peoples on earth!

God Has Blessed Israel; Let the Nations Praise Him (6–8)!

6. Confiteantur tibi populi, Deus: confiteantur tibi populi omnes:

7. Terra dedit fructum suum.

Benedicat nos Deus, Deus noster,

8. Benedicat nos Deus: et metuant eum omnes fines terræ.

May the peoples praise Thee, O God; may all the nations praise Thee!

The earth has yielded its rich harvest.

May God, our God, continue to bless us; may God bless us: and may all the peoples of earth revere Him, acknowledging Jehovah as the only true God!

3. "Ut cognoscamus, etc." Heb.: *That men may know Thy way on earth,* that is, that God's way of acting, especially with His Chosen People, may be known universally.

7, 8. These verses clearly show the occasion of the Psalm.

PSALM LXVII (Heb. 68)

INTRODUCTION

We have here one of the grandest Psalms in the Psalter. It celebrates the irresistible triumph of God over His foes. The poet surveys past history, recalling the mighty and gracious works of God for His people in the exodus from Egypt, in the wilderness, in the conquest and settlement of the Promised Land, and in the enthronement of the Lord on Sion. Then he reviews the present and forecasts the future. The Lord of Old is with His people still; His protecting care and His power so embrace the coming ages that at length all nations shall hasten to pay Him homage and join in the universal praise of Israel's God.

The Psalm is Davidic in tone, but what particular victory it commemorates—to which the thanksgiving procession of verses 25–28 seems to refer—we cannot tell. Besides an introduction, it has two main divisions:

Introduction (vv. 2–7): God has displayed His power over His foes (vv. 2–4), and therefore the people should praise Him as the mighty Lord of heaven and as the protector of His people (vv. 5–7).

I. First main division (vv. 8–19), a survey of Israel's past history: (a) from the exodus to the entrance into Canaan (vv. 8–11); (b) the conquest of Palestine (vv. 12–15); (c) the enthronement of the Lord on Sion (vv. 16–19).

II. Second main division (vv. 20–36), a review of the present and a forecast of the future: (a) Jehovah is an ever-present Saviour of His people (vv. 20–24); (b) a procession to Sion in thanksgiving for victory (vv. 25–28); (c) may all nations be brought to Sion to pay homage to God (vv. 29–32); (d) a prophetic vision of all the nations joining in praising Israel's God (33–36).

1. In finem, Psalmus Cantici ipsi David.

Praise Is Due to God Who Triumphs over His Foes (2–7).

2. Exsurgat Deus, et dissipentur inimici ejus, et	Let God arise, and His foes are scattered, and they that hate Him

2. This verse repeats the prayer which Moses was wont to utter as the

fugiant, qui oderunt eum, a facie ejus.

3. Sicut deficit fumus, deficiant: sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

4. Et justi epulentur, et exsultent in conspectu Dei: et delectentur in lætitia.

5. Cantate Deo, psalmum dicite nomini ejus: iter facite ei, qui ascendit super occasum: Dominus nomen illi.

Exsultate in conspectu ejus, turbabuntur a facie ejus,

6. Patris orphanorum, et judicis viduarum.

Deus in loco sancto suo:

7. Deus qui inhabitare facit unius moris in domo:

flee from His presence.

As smoke is driven before the wind, so are they driven away; as wax melts at a fire, so do the wicked perish at the presence of God.

But the just, the Israelites, rejoice and exult before God; yea, they rejoice with gladness.

Sing, therefore, to God; chant a hymn of praise to His name. Make a highway for Him who rides to the west, through the deserts; the Eternal is His name; exult at His presence. The people are in a tumult of joy as He comes.

The father of orphans, the champion of widows, is God in His holy dwelling.

It is God who led us exiles out of Egypt and made us to dwell in

Ark, the symbol of the divine presence, was taken up for a march as Israel journeyed through the wilderness: "Arise, O Yahweh, and let Thine enemies be scattered, and let them that hate Thee flee from before Thy face" (Num., x. 35). For this reason some authorities think this Psalm was written for the transfer of the Ark to Sion.

4. "Epulentur." Heb., St. Jer., LXX: *Rejoice.*

5. "Iter facite ei, etc." Heb.: *Make a highway for Him who rides through the deserts; His name is Yah; exult at His presence.*—"Turbabuntur, etc.," is in the LXX, but not in Heb. or St. Jer.

6. "Patris, judicis" are in apposition with the preceding "ejus," but should be read as nominatives.—"In loco sancto ejus," that is, in heaven, or in the Sanctuary on Sion.

7. "Unius moris." Heb. and St. Jer.: *Solitary ones, exiles.*—"In fortitudine." Heb.: *Unto prosperity.*—"Qui exasperant," *the rebellious* (*i.e.,* the faithless Israelites).—"In sepulcris." Heb.: *In a parched land.*

Qui educit vinctos in fortitudine, similiter eos, qui exasperant, qui habitant in sepulcris.

a home, in Canaan, who freed us prisoners and gave us prosperity, while leaving the rebellious to perish in graves, in the desert.

The Miracles in the Desert (8–11).

8. Deus, cum egredereris in conspectu populi tui, cum pertransires in deserto:

O God, when Thou didst march before Thy people, when Thou didst move through the wilderness,

9. Terra mota est, etenim cœli distillaverunt a facie Dei Sinai, a facie Dei Israel.

The earth quaked and the skies dripped with rain, at the presence of the God of Sinai, at the presence of the God of Israel.

10. Pluviam voluntariam segregabis, Deus, hereditati tuæ: et infirmata est, tu vero perfecisti eam.

A generous shower of food Thou didst grant to Thy people, O God; and when they languished for want of water, Thou didst refresh them from the rock.

11. Animalia tua habitabunt in ea: parasti in dulcedine tua pauperi, Deus:

Thy living creatures, the Israelites, took up their abode there in the desert, and in Thy goodness Thou didst provide for the afflicted.

The Occupation of the Promised Land (12–15).

12. Dominus dabit verbum evangelizantibus, vir-

The Lord gives the news of victory to them that announce good

8, 9. These verses are borrowed almost literally from the Canticle of Debora (Judges, v. 4, 5).—"A facie Dei Sinai." Heb.: *At the presence of God who is (God of) Sinai.* Earthquake and storm used to accompany the manifestations of God, as symbols of His presence and power.

10. "Pluviam voluntariam" refers to the manna which God rained down from heaven on Israel in the desert (Exod., xvi. 3, 4; Deut., iv. 20; ix, 26, 29).

11. "Animalia tua" is from the Hebrew, meaning *living creatures, congregation, family.*—"In dulcedine tua." St. Jer.: *In Thy goodness.*

12. "Evangelizantibus, etc." Heb.: *The female messengers that publish*

tute multa.

tidings, a mighty throng, who sing:

13. Rex virtutum dilecti dilecti: et speciei domus dividere spolia.

"The King of the hosts of the dearly beloved people of Israel has given to the fair one, the wife, of the house to divide the spoil of the enemy."

14. Si dormiatis inter medios cleros, pennæ columbæ deargentatæ, et posteriora dorsi ejus in pallore auri.

O tribes of Israel, though you lie in slothful ease amid your portion of the spoil, yet Israel is like a dove whose wings are covered with silver, and whose back is adorned with shimmering gold.

15. Dum discernit cœlestis reges super eam, nive dealbabuntur in Selmon:

For when the Almighty routed kings in the land of Canaan, they were like snow driven before the storm on Mount Salmon.

the tidings are a great host. The women of Israel used to celebrate victories with song and dance.

13. Verses 13–15 reëcho the Canticle of Debora (Judges, v)—"Rex virtutum dilecti dilecti." Heb.: *Kings of hosts they flee, they flee, and the fair one at home divides the spoil.* The reference is to the defeat of the hostile kings of Palestine by Joshue, and to the division by the housewives of the spoil which the victorious warriors have brought home with them. The "rex" of the Vulgate is Yahweh; the "dilectus" is Israel, and its repetition gives a superlative sense, *dearly beloved.*

14. A very obscure verse. Of the many explanations given it, our paraphrase follows the one which seems most probable to us. Though some of the tribes of Israel may prefer slothful ease among the portions of the conquered land assigned to them ("inter medios cleros") to fighting the battles of Yahweh, yet Israel (*the dove*), through God's help, is victorious, and her wings, as it were, are adorned with silver ("pennæ deargentatæ") and her back with gold ("pallore auri"). The appearance of the dove's wings and back glistening in the sunlight suggested the figure.—"Posteriora dorsi ejus," *her back-parts.*—"In pallore auri," *with shimmering gold.*

15. While indolent tribes of Israel were neglecting their part in Israel's wars, the Almighty ("cœlestis," *Shaddai*) was driving before Him the enemy kings of Palestine like snow before the hurricane.—"Discernit," *scattered in defeat.*—"Reges super eam," that is, the heathen kings of Palestine.—"Nive dealbabuntur, etc." Heb.: *It snowed in Selmon,* that is, the hostile kings were scattered like snow on Salmon. Mount Salmon was near Sichem.

The Lord Is Enthroned on Sion (16–19).

16. Mons Dei, mons pinguis.

Mons coagulatus, mons pinguis:

17. Ut quid suspicamini montes coagulatos?

Mons in quo beneplacitum est Deo habitare in eo: etenim Dominus habitabit in finem.

18. Currus Dei decem millibus multiplex, millia lætantium: Dominus in eis in Sina in sancto.

19. Ascendisti in altum, cepisti captivitatem: accepisti dona in hominibus:

Etenim non credentes, inhabitare D o m i n u m Deum.

A mountain of God, a high mountain, is the range of Bashan; Bashan is a range of lofty peaks.

Why look you askance, you high-peaked mountains, at the fertile hills of Sion? This is the hill on which it has pleased God to dwell; yea, the Eternal will abide there forever.

The chariots of God, the signs of His power, are in myriads; thousands surround Him rejoicing; the Eternal is among them, as on Sinai, in holiness.

O God, Thou didst ascend on high, to Mount Sion, leading with Thee enemies of Israel as captives; Thou didst receive gifts from men: yea, even the rebellious Jews were willing to acknowledge that the Lord God actually dwelt on Sion.

16, 17. The general meaning of these two verses is that Mount Sion, since it is the dwelling-place of God, is greater and more venerable than all the other hills of Palestine, including the fertile range of Bashan and lofty Hermon. We have followed the Hebrew here, which is certainly more correct than the Vulgate. In the Vulgate of v. 16, the address is to Sion ("mons Dei"), which is called "pinguis" (*i.e., rich* in blessings), and "coagulatus" (*i.e., fruitful*); and in v. 17 the "montes coagulatos" are Sion and its peaks which the higher mountains *look at in envy* ("suspicamini").—"Ut quid suspicamini, etc." St. Jer.: *Quare contenditis montes excelsi adversus montem, quem dilexit Deus ut habitaret in eo?*

18. "Decem millibus multiplex." Heb. and LXX: *Myriads;* St. Jer.: *Innumerable.* The myriads are angelic hosts attending the chariots of God.

19. "Ascendisti in altum, etc." St. Paul in Eph., iv. 8, applies these

The God of Old Still Fights for Israel (20–24).

20. Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.

Blessed be the Lord, day by day! May our saving God give us a prosperous way through life!

21. Deus noster, Deus salvos faciendi: et Domini, Domini exitus mortis.

Our God is a God who is able to save us; and to the Lord, yes to the Lord, belong the means of escape from death.

22. Verumtamen Deus confringet capita inimicorum suorum: verticem capilli perambulantium in delictis suis.

Surely God will shatter the head of His foes, each hairy head of those who persist in their sins.

23. Dixit Dominus: Ex Basan convertam: convertam in profundum maris:

The Lord has promised: "Even from Bashan I will bring back your enemies, even from the depths of the sea I will bring them back,

24. Ut intingatur pes tuus in sanguine: lingua canum tuorum ex inimicis, ab ipso.

"That you may bathe your feet in their blood, and let your dogs lap it up with their tongue."

words to the Ascension of our Lord to the throne of God in heaven. Here they literally refer either to the transfer of the Ark to Sion, or to some triumphal procession following a great military victory of the Hebrews.—"Accepisti dona, etc.," that is, the Lord received gifts from the vanquished, or from those who sought His favor.

20. "Prosperum iter faciet, etc." Heb.: *Bears our burden for us.*

22. "Verticem capilli, etc." Heb.: *The hairy head,* or *scalp,* which was a sign of the power and pride of the enemy.

23. The Lord will bring back for subjugation Israel's enemies even from the most secure hiding-places, like Bashan and the sea.

24. "Ab ipso," that is, that the dogs may have their share *of the blood* of the enemies.

A Solemn Procession of Thanksgiving (25–28).

25. Viderunt ingressus tuos, Deus, ingressus Dei mei: regis mei, qui est in sancto.

The nations have seen Thy processions, O God, the triumphal processions of my God, my King, to the Sanctuary.

26. Prævenerunt principes conjuncti psallentibus, in medio juvenculatum tympanistriarum.

The leaders come first with the minstrels behind, between them maidens with timbrels, singing:

27. In ecclesiis benedicite Deo Domino, de fontibus Israel.

"In the gatherings give praise to God; praise the Lord, you who are of the ancient stock of Jacob."

28. Ibi Benjamin adolescentulus, in mentis excessu.

There goes B e n j a m i n, the youngest son of Israel, in exultation;

Principes J u d a, duces eorum: principes Zabulon, principes Nephthali.

there go the princes of Juda and their leaders, the princes of Zabulon, and the princes of Nephthali.

May Sion become the Center of God's World-rule (29–32)!

29. Manda, Deus, virtuti tuæ: confirma hoc, Deus, quod operatus es in nobis.

Display Thy strength, O God, make lasting the victories Thou hast wrought for us.

30. A templo tuo in Jerusalem, tibi offerent reges munera.

From Thy Sanctuary in Jerusalem. There heathen kings shall pay Thee tribute.

28. Heb.: *There little Benjamin, their ruler.* The reference is perhaps to Saul's kingship, as the Targum says.—"Duces eorum." Heb.: *Their company.* The four tribes here mentioned stand for the whole people of Israel. Benjamin and Juda represent Judea or the South; Zabulon and Nephthali, Galilee or the North.

29. "Manda." Heb. and St. Jer.: *Has commanded.*

31. Increpa feras arundinis, congregatio taurorum in vaccis populorum: ut excludant eos, qui probati sunt argento.

Dissipa gentes, quæ bella volunt.

Rebuke the wild beasts of the reed, the people of Egypt. There is a gathering of bulls, of the leaders, with the calves of the peoples, with the peoples themselves, to reject those who have been tried as silver in the furnace of Egypt. Scatter Thou the people that delight in war.

32. Venient legati ex Ægypto: Æthiopia præveniet manus ejus Deo.

May ambassadors soon come to Thee from Egypt; may Ethiopia hasten to stretch out her hands to God in submission!

Let All Nations Unite in Praising the God of Israel (33–36).

33. Regna terræ, cantate Deo: psallite Dño; psallite Deo,

Sing to God, O kingdoms of earth! Praise the Lord, sing to God,

34. Qui ascendit super cœlum cœli, ad orientem.

Ecce dabit voci suæ vocem virtutis;

Who rides upon the heaven of heavens which are from eternity. Lo, He makes His voice to be heard, a voice of power!

35. Date gloriam Deo super Israel. Magnificentia ejus, et virtus ejus in nubibus.

Give glory to God who rules over Israel; His majesty and His strength are in the clouds.

36. Mirabilis Deus in sanctis suis; Deus Israel ipse dabit virtutem et fortitudinem plebi suæ. Benedictus Deus.

Wonderful is God in His holy ones, the God of Israel; it is He who gives strength and stability to His people. Blessed be God!

31. "Feras arundinis." R. V.: *The wild beast of the reeds,* that is, the hippopotamus, or the crocodile, which was a symbol of Egypt.—"Dissipa gentes." The Lord is asked to destroy those nations that reject offers of peace from Israel.

34. "Qui ascendit, etc." Heb.: *Who rides upon the heavens,* etc.—"Ad orientem," *towards the east;* but Heb.: *Of Old.*

PSALM LXVIII (Heb. 69)

INTRODUCTION

In this Psalm a righteous sufferer in extreme need pleads to God for help against many wicked enemies (vv. 2–5). It is true he bears the burden of sin, but it is for God's sake that he is persecuted (vv. 6–10). He describes his sufferings (vv. 11–13), and earnestly begs God to help him and rescue him from his foes, for he is alone with gall for food and vinegar for drink (vv. 14–22). At the thought of all he has to suffer without cause, he imprecates vengeance upon his enemies and persecutors (vv. 23–29). But faith sustains him, and he calmly looks forward to relief and promises prayers of praise in return for his deliverance (vv. 30–37).

This Psalm is best understood as a description of the suffering Saviour, and hence is Messianic, at least in its spiritual meaning. Indeed, it can all be explained as Messianic even in its primary sense, if we except perhaps the last three verses, which seem to be a liturgical addition to the original poem. Our Lord applied v. 5b to His own enemies (John, xv. 25). His disciples saw the fulfillment of v. 10a in the cleansing of the Temple (John, ii. 17). St. Paul applies v. 10b to Christ (Rom., xv. 3), and vv. 23, 24, to the Jews that rejected Him (Rom., xi. 9, 10). The vinegar of v. 22 was the drink that was offered to our Lord in His passion (Matt., xxvii. 34, 48; John, xix. 29, 30). In v. 26 St. Peter sees described the fate of Judas (Acts, i. 20).

Dr. Bird regards vv. 31–37 as a post-exilic addition to the original Psalm. As to the rest of the poem, there is no reason for rejecting the Davidic authorship. If it bears a striking resemblance to Jeremias, this need not prove more than that it was known to the sorrowful prophet and was used by him.

1. In finem, pro iis qui commutabuntur, David.

The Sufferer Pleads to God for Help (2–5).

2. Salvum me fac, Deus: quoniam intraverunt aquæ usque ad animam meam.	Save me, O God, for the waters of sorrow are come into my very soul, threatening my life.

3. Infixus sum in limo profundi: et non est substantia.

Veni in altitudinem maris: et tempestas demersit me.

I am sunk, as it were, in a deep mire where there is no place for a footing; I have fallen into deep waters, where the floods sweep over me.

4. Laboravi clamans, raucæ factæ sunt fauces meæ: defecerunt oculi mei, dum spero in Deum meum.

I am weary with my crying, my throat is parched, mine eyes have grown weak while waiting for my God.

5. Multiplicati sunt super capillos capitis mei, qui oderunt me gratis.

Confortati sunt qui persecuti sunt me inimici mei injuste: quæ non rapui, tunc exsolvebam.

More numerous than the hairs of my head are they that hate me without cause. Powerful are my persecutors, mine unwarranted enemies. I am forced to give back what I have not unjustly acquired.

He Is Suffering for God's Sake (6–10).

6. Deus, tu scis insipientiam meam: et delicta mea a te non sunt abscondita.

O God, Thou knowest my folly, the sins that I bear, and mine offenses are not hidden from Thee.

7. Non erubescant in me qui exspectant te, Domine, Domine virtutum.

Non confundantur super me qui quærunt te, Deus Israel.

Let not those who hope in Thee, O Lord, Lord of hosts, be exposed to scorn because of my misfortunes. Let not those who worship Thee, O God of Israel, be brought to dishonor on mine account.

3. "Substantia," *a place to stand.*—"Tempestas demersit." Heb.: *The floods overflow.*

4. "Laboravi clamans." Heb.: *I am weary with crying.*

6. "Insipientiam meam," in the Messianic sense, refers to the folly of the cross (I Cor., i. 21, 23).

8. Quoniam propter te sustinui opprobrium: operuit confusio faciem meam.

For it is for Thy sake, because I am Thy servant, that I have borne reproach, and shame has covered my face;

9. Extraneus factus sum fratribus meis, et peregrinus filiis matris meæ.

I am become a stranger to mine own brothers, and an alien to my mother's sons.

10. Quoniam zelus domus tuæ comedit me: et opprobria exprobrantium tibi ceciderunt super me.

For the zeal of Thy House, zeal for the Sanctuary and Thy true worship, like a fire has consumed me; and therefore the reproaches of them that reproach Thee are fallen upon me.

He Describes His Sufferings and Begs for Help, for He Is Alone Among Enemies (11–22).

11. Et operui in jejunio animam meam: et factum est in opprobrium mihi.

I humbled my soul in fasting, but this was turned into a reproach against me.

12. Et posui vestimentum meum cilicium: et factus sum illis in parabolam.

I made sackcloth my clothing, but I only became a byword, an object of derision, to my foes.

13. Adversum me loquebantur q u i sedebant in porta: et in me psallebant qui bibebant vinum.

They that gather at the gate of the city talk against me, and the wine-bibbers sing taunting songs about me.

14. Ego vero orationem meam ad te, Dñe: tempus beneplaciti, Deus.

In multitudine misericordiæ tuæ exaudi me, in veritate salutis tuæ:

But as for me, my prayer is directed to Thee, O Lord. When it pleases Thee, O God, in Thy great generosity answer me with Thy faithful help. Deliver me out of the mire on my troubles lest I sink

11. "Et operui in jejunio, etc." Heb.: *I wept* (and chastened) *my soul in fasting.* Paraphrase gives the meaning (cfr. Ps. XXXIV. 13).

15. Eripe me de luto, ut non infigar: libera me ab iis, qui oderunt me, et de profundis aquarum.

16. Non me demergat tempestas aquæ, neque absorbeat me profundum: neque urgeat super me puteus os suum.

17. Exaudi me, Domine, quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice in me.

18. Et ne avertas faciem tuam a puero tuo: quoniam tribulor, velociter exaudi me.

19. Intende animæ meæ, et libera eam: propter inimicos meos eripe me.

20. Tu scis improperium meum, et confusionem meam; et reverentiam meam.

21. In conspectu tuo sunt omnes qui tribulant me; improperium exspectavit cor meum, et miseriam.

into it; save me from those that hate me and from the deep waters of destruction which they have prepared for me.

Let not the floods submerge me, let not the abyss swallow me up, let not the pit close its mouth upon me.

Answer me, O Lord, for Thy lovingkindness is good; according to the multitude of Thy compassions turn to me.

Hide not Thy face from Thy servant; make haste to answer me, for I am in distress.

Give heed to my soul, and redeem it; because of my foes deliver me.

Thou knowest my reproach, my shame, and mine ignominy.

All mine oppressors are before Thee. My heart expects only reproach and misery; I looked for one to sympathize with me, but there was none; for one to con-

17. "Respice in me." Heb.: *Turn to me.*

19. "Intende animæ meæ." Heb.: *Draw nigh to my soul.*

21. "Improperium expectavit cor meum, et miseriam." Heb.: *Reproach has broken my heart, and I am sore sick* (or *incurable*).

Et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni.

sole me, but I did not find him.

22. Et dederunt in escam meam fel: et in siti mea potaverunt me aceto.

They put gall into my food, and in my thirst they gave me vinegar to drink.

May Punishment Overtake Those Persecutors (23–29)!

23. Fiat mensa eorum coram ipsis in laqueum, et in retributiones, et in scandalum.

May the table they spread be their own ruin, a judgment upon them and a stumbling-block!

24. Obscurentur oculi eorum, ne videant: et dorsum eorum semper incurva.

May their eyes be darkened so that they cannot see, and may burdens bend down their backs forever!

25. Effunde super eos iram tuam: et furor iræ tuæ comprehendat eos.

Pour out upon them Thine indignation, and let the fury of Thy wrath overtake them.

26. Fiat habitatio eorum deserta: et in tabernaculis eorum non sit qui inhabitet.

Let their habitation become desolate, and let there be none to dwell in their tents.

27. Quoniam quem tu percussisti, persecuti sunt:

For they have persecuted him whom Thou hast smitten, and

22. "Et dederunt, etc." Heb.: *They also gave me gall for my food.* Cfr. Matt., xxvii. 34–48; Mark, xv. 23; John, xix. 28–30.

23. "Et in retributiones, etc." The Hebrew is uncertain, but perhaps: *Let their peace-offerings become a trap.* The imprecations in this and in the following verses have been fulfilled in regard to the Jewish nation. Cfr. Rom., xi. 7, 8; II. Cor., iii. 13–16; John, xii. 40.

24. "Et dorsum eorum, etc." Heb.: *And make their loins continually to shake.*

26. Cfr. Acts, i. 20; Rom., xi. 9 sqq.

27. "Et super dolorem, etc." Heb.: *And they talk* (rejoicingly) *of the pain of those whom Thou hast wounded.*

et super dolorem vulnerum meorum addiderunt.

28. Appone iniquitatem super iniquitatem eorum: et non intrent in justitiam tuam.

29. Deleantur de libro viventium: et cum justis non scribantur.

have added to the pain of my wounds.

Charge them with sin upon sin, reckon up all their iniquities, and let them have no part in Thy pardoning justice.

Let them be blotted out of the book of the living, let their names be stricken from the list of the just.

In Faith the Sufferer Looks Forward to Deliverance (30–37).

30. Ego sum pauper et dolens: salus tua, Deus, suscepit me.

31. Laudabo nomen Dei cum cantico: et magnificabo eum in laude:

32. Et placebit Deo super vitulum novellum: cornua producentem et ungulas.

33. Videant pauperes et lætentur: quærite Deum, et vivet anima vestra:

34. Quoniam exaudivit pauperes Dominus: et vinctos suos non despexit.

35. Laudent illum cœli et terra, mare, et omnia reptilia in eis.

As for me, I am afflicted and sore pained, but Thy help, O God, shall set me in security.

I will then praise the name of God in song, and magnify Him in thanksgiving.

And this sacrifice of praise will please God more than the sacrifice of a young bull with horns and hoofs.

The poor shall see my deliverance and shall rejoice; seek after God and your souls shall live.

For the Lord hearkens to the poor, and despises not His servants who are enslaved.

Let heaven and earth praise Him, as well as the sea and all its reptiles.

32. Heb.: *And it shall please Yahweh more than an ox,* (more than) *a bullock with horns and hoofs. Horns* and *hoofs* refer to an animal fully grown, and thus perfect for sacrifice.

36. Quoniam Deus salvam faciet Sion: et ædificabuntur civitates Juda.

Et inhabitabunt ibi, et hereditate acquirent eam.

37. Et semen servorum ejus possidebit eam: et qui diligunt nomen ejus, habitabunt in ea.

For God will save Sion and rebuild the cities of Juda, and His servants shall dwell there again, holding it as a firm possession.

And the offspring of His worshippers shall inherit it, and those who love Him shall live there.

PSALM LXIX (Heb. 70)

INTRODUCTION

With but a few unimportant variations, which are due to the editor of the Elohistic collection of the Psalms, this present poem is nothing more than a repetition of vv. 14–18 of Psalm XXXIX. The main difference between the two poems is the tendency here to substitute Elohim for the Yahweh of Psalm XXXIX, save in the last verse where just the contrary is the case.

For paraphrase see Psalm XXXIX. 14–18.

1. In finem, Psalmus David, In rememorationem quod salvum fecerit eum Dominus.

2. Deus, in adjutorium meum intende: Dñe, ad adjuvandum me festina.

3. Confundantur, et revereantur, qui quærunt animam meam.

4. Avertantur retrorsum, et erubescant, qui volunt mihi mala.

Avertantur statim erubescentes, qui dicunt mihi: Euge, euge.

5. Exsultent et lætentur in te omnes qui quærunt te: et dicant semper: Magnificetur Dominus: qui diligunt salutare tuum.

6. Ego vero egenus et pauper sum: Deus, adjuva me.

Adjutor meus, et liberator meus es tu: Domine, ne moreris.

PSALM LXX (Heb. 71)

INTRODUCTION

The writer of this Psalm is an old man. During his long journey through life he has suffered much, has had many and grievous afflictions to bear, but, along with them all, the goodness and mercy of God have been constantly manifested towards him.

Whether or not this poem is mainly personal or national is a disputed question, but the former opinion seems far more probable in view of the many personal and individual expressions occurring in the Psalm, as well as its similarity to other personal Psalms. For the author has woven into his song the thoughts and words of many other Psalms. Compare, for example, verses 1–3 with XXX. 2–4; verse 3 with XVII. 3; verse 6 with XXI. 10, 13; verse 13 with XXXIV. 4, 26; verse 12 with XXXIX. 14.

In its spiritual sense this Psalm is Messianic, since in various respects the sufferer in question was clearly a type of the suffering Messiah, as the following division shows:

I. The sufferer takes refuge in God, who has protected him from his birth (vv. 1–7).

II. He will ever glorify his heavenly Father, and prays that in his declining years he may not be forsaken by God to the satisfaction of his enemies (vv. 8–12).

III. He asks that his foes be confounded, while he will continue to hope, and will praise God for His goodness (vv. 13–15).

IV. He has not received instruction from men, but has been taught by God from his youth, and he will declare the divine wonders to the coming generation (vv. 16–19).

V. Though he has suffered much, his faith assures him that God will restore him again to health and happiness, and he will continue the divine praises, while his enemies are brought to shame (vv. 20–24).

1. Psalmus David, Filiorum Jonadab, et priorum captivorum.

The Sufferer Takes Refuge in God (1–7).

In te, Domine, speravi; non confundar in æternum:	In Thee, O Lord, do I take refuge, never let me be disappointed.

2. In justitia tua libera me, et eripe me.
Inclina ad me aurem tuam, et salva me.

As Thou art just and faithful, O deliver me and save me; incline Thine ear to me and rescue me from distress.

3. Esto mihi in Deum protectorem, et in locum munitum: ut salvum me facias,
Quoniam firmamentum meum, et refugium meum es tu.

Be to me a protecting God and a stronghold, that I may be kept safe from harm, for Thou art my strength and my refuge.

4. Deus meus, eripe me de manu peccatoris, et de manu contra legem agentis et iniqui.

O my God, rescue me from the power of the sinner, and from the power of the transgressor and the wicked man.

5. Quoniam tu es patientia mea, Domine: Domine, spes mea a juventute mea.

For Thou art my hope, O Lord; I have trusted in Thee from my youth.

6. In te confirmatus sum ex utero: de ventre matris meæ tu es protector meus:
In te cantatio mea semper.

On Thee I have leant from my birth, Thou hast been my protector from my mother's womb. My song is ever of Thee.

7. Tamquam prodigium factus sum multis: et tu adjutor fortis.

I am a marvel to many because of my misfortunes, but Thou art my strong helper.

He Prays for Help in His Declining Years (8–12).

8. Repleatur os meum

Let my mouth be filled with

3. Esto mihi in Deum, etc." Heb.: *Be Thou for me a rock of habitation, whereunto I may resort continually.*—"Firmanentum . . . refugium." Heb.: *Rock . . . fortress.*

6. "Confirmatus sum." St. Jer.: *Sustentatus sum.*

8. "Ut cantem gloriam tuam" is in the LXX, but not in the Hebrew or St. Jerome.

laude, ut cantem gloriam tuam: tota die magnitudinem tuam.

Thy praise, singing of Thy glory, proclaiming Thy greatness all day long.

9. Ne projicias me in tempore senectutis: cum defecerit virtus mea, ne derelinquas me.

Cast me not off in mine old age, forsake me not when my powers fail.

10. Quia dixerunt inimici mei mihi: et qui custodiebant animam meam, consilium fecerunt in unum,

For mine enemies are talking about me, and plotters against my life have taken counsel together to destroy me,

11. Dicentes: Deus dereliquit eum, persequimini, et comprehendite eum: quia non est qui eripiat.

Saying: "God has forsaken him; pursue and seize him, for he has no one to save him."

12. Deus, ne elongeris a me: Deus meus, in auxilium meum respice.

O God, be not far from me, my God, make haste to help me.

May the Psalmist's Foes Be Confounded While He Continues to Praise God (13–15)!

13. Confundantur, et deficiant detrahentes animæ meæ: operiantur confusione, et pudore qui quærunt mala mihi.

Let the adversaries of my soul be confounded and perish, let them that seek to hurt me be covered with shame and disgrace.

14. Ego autem semper sperabo: et adjiciam super omnem laudem tuam.

But as for me, I will hope in Thee continually, and will praise Thee yet more and more.

15. Os meum annuntia-

My mouth shall recount Thy

10. "Mihi," *concerning me.*—"Custodiebant." St. Jer.: *Observabant,* in a hostile sense.

13. "Detrahentes." St. Jer.: *Adversarii.*

15. "Litteraturam." Heb.: *The numbers,* that, God's favors are so many that he cannot recount them all.

bit justitiam tuam: tota die salutare tuum. Quoniam non cognovi litteraturam.

justice, and Thy faithfulness to me all day long, for I do not know how to write about them.

Taught Only by God, the Psalmist Will Declare the Divine Wonders to the Coming Generation (16–19).

16. Introibo in potentias Domini: Domine, memorabor justitiæ tuæ solius.

I will enter upon a recital of the mighty deeds of the Lord; O Lord, I will commemorate Thy justice, and Thine only.

17. Deus, docuisti me a juventute mea: et usque nunc pronuntiabo mirabilia tua.

O God, Thou hast taught me from my youth, and even until now do I declare Thy wondrous deeds in my behalf.

18. Et usque in senectam et senium: Deus. ne derelinquas me,

Donec annuntiam brachium tuum generationi omni, quæ ventura est:

Potentiam tuam,

And even unto old age and grey hairs, O God, forsake me not, that I may be able to declare Thy power to the coming generation,

19. Et justitiam tuam, Deus, usque in altissima, quæ f e c i s t i magnalia: Deus, quis similis tibi?

Thy strength and Thy justice, O God, which reach to the highest heaven, the wonders Thou hast performed. O God, who is like to Thee?

The Psalmist Is Confident that God Will Help Him (20–24).

20. Quantas ostendisti mihi tribulationes multas, et malas: et conversus vivi-

Thou who hast caused me to see many and grievous afflictions wilt revive me once more, and

18. "Senium." St. Jer.: *Canos*.

20. "Quantas." Heb.: *Who*.—"Conversus" reproduces a Hebrew idiom, meaning: *again*.

ficasti me: et de abyssis terræ iterum reduxisti me.

21. Multiplicasti magnificentiam tuam: et conversus consolatus es me.

22. Nam et ego confitebor tibi in vasis psalmi veritatem tuam: Deus, psallam tibi in cithara, sanctus Israel.

23. Exsultabunt labia mea cum cantavero tibi: et anima mea quam redemisti.

24. Sed et lingua mea tota die meditabitur justitiam tuam: cum confusi et reveriti fuerint qui quærunt mala mihi.

raise me up again from the depths of earth;

Thou wilt again show forth Thy greatness, and turn again and comfort me.

And therefore I will praise Thee on the harp for Thy faithfulness, O God; I will sing to Thee on the lyre, O Holy One of Israel.

My lips shall shout for joy when I sing to Thee, and my soul also, which Thou hast redeemed.

Yes, all day long my tongue shall be talking of Thy justice, when they have been confounded and put to shame who seek to hurt me.

PSALM LXXI (Heb. 72)

INTRODUCTION

This Psalm is a description of the Ideal King, the Messiah, and of His eternal, universal and beneficent reign. No human king of Israel, not even Solomon or David, ever fitted into the picture here drawn. If the Psalmist begins with a prayer for this King (v. 2), and later foretells that all His subjects will pray for Him (v. 17), this is to be understood as referring to the human aspects of the Messiah and His reign. If material benefits and a wide temporal dominion are predicted as characteristic of His era, these must be taken in a spiritual sense, as types of spiritual blessings that will distinguish His rule and His Kingdom.

The Psalmist, therefore, first utters a prophetic prayer that the Ideal

Ruler shall be endowed with a knowledge of God's way of judging and with His spirit of justice, that He may discharge His office as becomes His character, and thus give relief to the oppressed and the blessings of peace and justice to all evermore (vv. 2–7). His rule will embrace all peoples and lands and seas, and kings from afar, seeing the moral and spiritual supremacy of His government, shall come with their gifts to pay Him homage (vv. 8–15). Peace and prosperity shall reign on earth, and all nations shall be blessed, thus realizing the promise given long ago to Abraham (vv. 16, 17).

Verses 18 and 19 are not a part of the original Psalm, but a doxology closing Book II of the Psalms. Verse 20 is an editor's note.

1. Psalmus, In Salomonem.

Qualities of the Messianic King and Blessings of His Reign (2–7).

2. Deus, judicium tuum regi da: et justitiam tuam filio regis:

Judicare populum tuum in justitia, et pauperes tuos in judicio.

O God, impart Thine own way of judging to the King, and Thine own spirit of justice to the Son of the King, that He may rule Thy people aright and deal out justice to Thine afflicted ones.

3. Suscipiant montes pacem populo: et colles justitiam.

May the mountains bring forth peace for the people, and the hills produce justice!

4. Judicabit pauperes populi, et salvos faciet filios pauperum: et humiliabit calumniatorem.

He shall champion the cause of the poor among the people; He shall save the children of the needy, and shall humble the oppressor.

5. Et permanebit cum sole, et ante lunam, in generatione et generationem.

He shall continue to abide and rule as long as the sun and the moon endure, throughout all generations.

2. "Regi . . . filio regis," that is, the Messiah, as the Targum says.—"Pauperes tuos." Heb.: *Thine afflicted ones.*

3. "Suscipiant." Heb.: *Bear, bring forth.*

4. "Humiliabit, etc." Heb.: *Shall crush the oppressor.*

5. "Et permanebit." Heb. and St. Jer.: *And they shall fear Thee.*

6. Descendet sicut pluvia in vellus: et sicut stillicidia stillantia super terram.

He shall come down like rain on mown grass, like fruitful showers dripping down to earth.

7. Orietur in diebus ejus justitia, et abundantia pacis: donec auferatur luna.

In His days justice and fullness of peace shall flourish, until the moon be no more.

The Messiah King Shall Have a Universal Rule (8–15).

8. Et dominabitur a mari usque ad mare: et a flumine usque ad terminos orbis terrarum.

His dominion shall extend from sea to sea, and from the Euphrates even to the ends of the earth.

9. Coram illo procident Æthiopes: et inimici ejus terram lingent.

Before Him the Ethiopians shall bow down, and His enemies shall lick the dust, in humiliating submission.

10. Reges Tharsis, et insulæ munera offerent: reges Arabum, et Saba dona adducent:

The kings of Tarshish and of the Isles shall offer presents to Him, the kings of the Arabs and Saba shall bring gifts to Him.

11. Et adorabunt eum omnes reges terræ: omnes gentes servient ei.

Yea, all the kings of the earth shall pay Him homage, all nations shall serve Him.

12. Quia liberabit pauperem a potente: et pau-

For He shall deliver the poor from the tyrant, and shall rescue

6. "In vellus." Heb.: *On mown grass.* Rain and showers were to the Hebrews symbols of blessing and prosperity. Hence, the Messiah was to bring peace and prosperity.

8. "A mari usque ad mare," that is, over the whole world. The seas are the Mediterranean and the Indian Ocean, in the Psalmist's view.

9. "Coram illo, etc." Heb.: *Let the desert-dwellers bow down before Him.*

10. "Reges Tharsis et insulæ," that is, the kings of Tarshish in South Spain and the islands of the Mediterranean.—"Reges Arabum, etc." Heb.: *Kings of Sheba,* etc.

12. "Pauperem a potente." Heb.: *The needy when he cries.*

perem, cui non erat adjutor.

13. Parcet pauperi et inopi: et animas pauperum salvas faciet.

14. Ex usuris et iniquitate redimet animas eorum: et honorabile nomen eorum coram illo.

15. Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper: tota die benedicent ei.

the afflicted who has no helper.

He shall have compassion on the poor and the needy, and shall save the souls of the destitute.

He shall rescue them from fraud and injustice, and with Him their name shall be in honor, their lives shall be precious.

And so the King shall live, and to Him shall be given of the gold of Arabia; men shall pray for Him continually, and bless Him all day long.

Peace and Prosperity Shall Prevail in the Messianic Kingdom (16–17).

16. Et erit firmamentum in terra in summis montium, superextolletur super Libanum fructus ejus: et florebunt de civitate sicut fœnum terræ.

17. Sit nomen ejus benedictum in sæcula: ante solem permanet nomen ejus.

There shall be an abundance of corn in the land, growing even to the tops of the mountains; its harvest shall flourish like trees on Lebanon; and the people of the city shall flower like grass in the field.

May His name be blessed forever, may His fame endure like the sun! In Him shall be blessed

14. "Et honorabile nomen, etc." Heb.: *Their blood shall be precious in His sight.*

15. "Vivet." It is disputed whether the *King* or the *poor* is the subject of this verb, more probably the King.—"Adorabunt." LXX and St. Jer.: *Orabunt.* We also pray for Christ when we pray for the extension of His kingdom, saying: "Thy kingdom come!"

16. "Firmamentum," that is, *corn* or *wheat, food supply.* Heb.: *Abundance of corn.*—"Superextolletur, etc." Heb.: *Its fruit shall rustle* (or shake) *like Lebanon* (*i.e.,* like trees on Lebanon).

Et benedicentur in ipso omnes tribus terræ: omnes gentes magnificabunt eum.

all the tribes of the earth; all nations shall extol Him.

Final Doxology of Book II of the Psalter (18, 19).

18. Benedictus Dominus Deus Israel: qui facit mirabilia solus.

19. Et benedictum nomen majestatis ejus in æternum: et replebitur majestate ejus omnis terra: fiat! fiat!

20. Defecerunt laudes David, filii Jesse.

Blessed be the Lord, the God of Israel, who alone does wonderful things!

And forever blessed be His glorious name, and may all the earth be full of His glory! So be it, so be it!

Here end the praise-songs of David, son of Jesse.

THE THIRD BOOK OF THE PSALTER

PSALM LXXII (Heb. 73)

INTRODUCTION

The problem of the Book of Job,—the problem already discussed in Psalm XXXVI, namely, the prosperity and happiness of the godless as contrasted with the poverty and sufferings of the just—is here again in the poet's mind. In that previous Psalm the writer solved this vexing question by counselling patience and faith, for sooner or later punishment is bound to overtake the wicked and reward come to the righteous here in this life, if not in the persons concerned, then in their offspring. But in this present Psalm the solution of the problem is more complete and satisfying. For by light vouchsafed from above the Psalmist has been made to understand that there is absolutely no comparison between health and wealth and earthly success without God, on the one hand, and the joy of communion with God through a holy life, on the other; man's supreme happiness and perfection consist not in worldly possessions, however many or great, but in the possession of his God here and hereafter.

The Psalm has three main divisions, following an introductory verse, which expresses the final conclusion at which the Psalmist had arrived.

I. The problem is stated: Seeing the peace of sinners, their disregard of death, their freedom from sickness and the ills of other men, their pride, violence, blasphemy, and the way they seduce others to follow their example, the Psalmist had almost lost his faith, and was tempted to think that his religious practices were all in vain, and that he might better cast his lot in with theirs (vv. 1–14).

II. The solution of the problem: But as he wrestled with his temptations the Psalmist concluded that to yield to his doubts and follow

sinners would be treason to God's people; and so he entered the Temple, and there it was revealed to him how really miserable and hollow is all that the world can give without God, and, on the contrary, how full and blessed is that life which is lived in union with God; it was his brutish ignorance that made him think otherwise, ignoring the divine presence and fellowship which are his glory and happiness now and forever (vv. 15–26).

III. Conclusion: They that forsake God shall perish; but the Psalmist will stay close to Him and proclaim His mercies (vv. 27, 28).

1. Psalmus Asaph.

The Prosperity of the Wicked Is a Trial to Faith (1–14).

Quam b o n u s Israel Deus, his qui recto sunt corde!

2. Mei autem pene moti sunt pedes; pene effusi sunt gressus mei.

3. Quia zelavi s u p e r iniquos, pacem peccatorum videns.

4. Quia non est respectus morti eorum: et firmamentum in plaga eorum.

5. In labore hominum non sunt, et cum hominibus non flagellabuntur:

6. Ideo tenuit eos su-

Truly, God is good to Israel, to His faithful people, and to those who are clean of heart.

But as for me, my feet had almost slipped, my footing was well-nigh gone;

For I was jealous of the wicked, as I observed the peace and plenty of sinners.

For their death causes them no anxiety; and if perchance they encounter certain evils, these are only passing.

They have no share in the misery which others suffer; neither are they afflicted like the rest of men.

And therefore, being so free

3. "Super iniquos." Heb.: *At the arrogant.*

4. "Quia non est respectus, etc." Heb.: *They have no torments, sound and fat is their body;* but St. Jer. renders the verse: *Quia non recogitaverint de morte sua, et firma sint vestibula eorum.*

6. Heb.: *Therefore pride is as a chain about their neck; violence covers them like a garment.*

perbia; operti sunt iniquitate et impietate sua.

7. Prodiit quasi ex adipe iniquitas eorum: transierunt in affectum cordis.

8. Cogitaverunt, et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

9. Posuerunt in cœlum os suum: et lingua eorum transivit in terra.

10. Ideo convertetur populus meus hic: et dies pleni invenientur in eis.

11. Et dixerunt: Quomodo scit Deus, et si est scientia in excelso?

12. Ecce ipsi peccatores, et abundantes in sæculo, obtinuerunt divitias.

13. Et dixi: Ergo sine causa justificavi cor meum, et lavi inter innocentes manus meas:

from evils, pride holds them fast, robed in their own sin and crimes.

Their iniquity comes forth, as it were from their fatness, from their gross heart; they follow the lusts of the flesh.

They think and talk of evil; arrogantly they boast of sin.

They set their mouth against heaven, blaspheming God, and their tongue ranges over the earth, sparing nobody.

So my people turn to follow them, and find abundant days in their evil course.

And they say: "How does God know what goes on here below? Is there knowledge of earthly things in the Most High?"

Behold, such are the wicked; and being always at ease with plenty, they increase their wealth, they prosper.

And so I said: "Truly, therefore, in vain have I kept my heart clean from sin, and washed my hands among the innocent,

7. Heb. and St. Jer.: *Their eyes protrude from their fatness; the desires of their heart overflow*—a description of the insolent look of these well-fed sinners.

8. "In excelso." St. Jer.: *De excelso,* that is, haughtily, arrogantly.

10. Many Israelites are seduced by the prosperity and bad life of the wicked.—"Hic." St. Jer.: *His,* that is, towards the godless.—"Dies pleni, etc." Heb.: *Waters of fullness are drained by them* (?), that is, great pleasures are enjoyed by those who follow the life and maxims of the wicked.

12. "Abundantes in sæculo." Heb.: *Being ever secure.*

14. Et fui flagellatus tota die, et castigatio mea in matutinis.

"Being scourged every day and chastened every morning."

Light from Above Shows the Psalmist the Emptiness of Earthly Treasure and the Blessedness of Divine Friendship (15–26).

15. Si dicebam: Narrabo sic: ecce nationem filiorum tuorum reprobavi.

But if I had said: "Thus will I speak in public, proclaiming aloud my doubts," I should have betrayed Thy chosen people.

16. Existimabam ut cognoscerem hoc; labor est ante me:

So I took thought how I could fathom this problem, but it sorely troubled me;

17. Donec intrem in sanctuarium Dei: et intelligam in novissimis eorum.

Until I entered God's Sanctuary, and considered the latter end of those godless men.

18. Verumtamen propter dolos posuisti eis: dejecisti eos dum allevarentur.

Surely, Thou hast prepared for them a terrible fate because of their sins, hurling them to ruin the very moment when they feel most secure.

19. Quomodo facti sunt in desolationem! subito defecerunt: perierunt propter iniquitatem suam.

How suddenly they are brought to desolation! Quickly they fail; they perish because of their wickedness.

20. Velut somnium surgentium, Domine, in civitate tua imaginem ipsorum ad nihilum rediges.

As upon awakening one scorns a terrifying dream, so wilt Thou, O Lord, in Thy city hereafter bring to nothing the image, the vain pomp, of the wicked.

15. "Nationem." Heb., LXX, St. Jer.: *Generationem.*

17. "Sanctuarium." Heb. and St. Jer. have plural, *sanctuaries,* that is, the sacred mysteries of God's providence.

18. Heb.: *Surely Thou hast set them in slippery places; suddenly Thou dost cast them down to ruin.*

21. Quia inflammatum est cor meum, et renes mei commutati sunt:

22. Et ego ad nihilum redactus sum, et nescivi.

23. Ut jumentum factus sum apud te: et ego semper tecum.

24. Tenuisti manum dexteram meam: et in voluntate tua deduxisti me, et cum gloria suscepisti me.

25. Quid enim mihi est in cœlo? et a te quid volui super terram?

26. Defecit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in æternum.

Therefore, when my heart was aflame and mine emotions were disturbed, seeing the peace of sinners,

Then was I reduced to nothing, a stupid and ignorant creature;

I was like a mere brute before Thee, not understanding Thy providence. Whereas, in reality, I am always with Thee;

Thou holdest my right hand lest I fall, Thou guidest me with Thy counsel, and hereafter Thou wilt receive me into glory.

Whom have I in heaven but Thee? and on earth what wish I besides Thee?

Though my body and my spirit are failing, Thou art the God of my heart, my portion, O God, forever!

The Final Contrast (27, 28).

27. Quia ecce qui elongant se a te peribunt: perdidisti omnes, qui fornicantur abs te.

28. Mihi autem adhærere Deo bonum est: ponere in Domino Deo spem meam:

Behold, they perish who forsake Thee; Thou destroyest all who are unfaithful to Thee.

But as for me, it is good to draw near to God, and to place all my hope in the Lord God, that I may proclaim all Thy mercies

26. "Deus cordis mei." Heb.: *The rock of my heart.*

Ut annuntiem omnes prædicationes tuas in portis filiæ Sion.	at the gates of Jerusalem, the daughter of Sion.

PSALM LXXIII (Heb. 74)

INTRODUCTION

The Psalmist complains to God that heathen enemies have overrun his country, profaning and destroying everything sacred, especially the Temple and the Holy City, causing the religious seasons and festivals to pass unobserved, spreading desolation and despair all around.

There are only two periods of Jewish history to which the description here given can easily correspond, namely, the destruction wrought by the Babylonians in 587 B.C. and that by Antiochus Epiphanes during the Machabean era in 170–165 B.C. Many great authorities are divided as to which of these periods it was that the Psalmist had in mind. Strong arguments are advanced on each side of the question, which the professor in the class-room can explain.

We may divide the Psalm as follows:

I. The Psalmist in prayer complains to God that He has abandoned His people to enemies who have profaned and destroyed the Sanctuary and caused all the sacred seasons and festivals to cease (vv. 1–9).

II. How long will God—the Saviour of Israel in the past and the Master of the world—tolerate this awful situation (vv. 10–17)?

III. Renewing the prayer with which he began, the Psalmist pleads more vehemently for the salvation of his people and the punishment of their foes (vv. 18–23).

1. Intellectus Asaph.

The Psalmist Complains to God for Having Abandoned His People (1–9).

Ut quid, Deus, repulisti in finem? iratus est furor tuus super oves pascuæ tuæ?	Why, O God, dost Thou reject us altogether? Why does Thine anger fume against the sheep of Thy pasture, Thine own people?

1. "In finem," *altogether.*—"Iratus est." Heb.: *Fume.*

2. Memor esto congregationis tuæ, quam possedisti ab initio.

Redemisti virgam hereditatis tuæ: mons Sion, in quo habitasti in eo.

Remember the community Thou didst purchase long ago, which Thou didst acquire as Thine own possession, and Mount Sion, whereon Thou dost dwell.

3. Leva manus tuas in superbias eorum in finem: quanta malignatus est inimicus in sancto!

Lift up Thy hands in punishment against the boundless pride of those enemies, who have wrought so much destruction in Thy Sanctuary.

4. Et gloriati sunt qui oderunt te: in medio solemnitatis tuæ.

Posuerunt signa sua, signa:

Thine adversaries roared wild shouts of triumph within Thy Shrine; they set up their emblems there as trophies,

5. Et non cognoverunt sicut in exitu super summum.

Quasi in silva lignorum securibus

And, reverencing nothing, they placed their idols over above the entrance.

Like woodmen in a forest felling trees with axes, they hewed down its doors completely; with hatchet and hammer they laid it low.

6. Exciderunt januas ejus in idipsum: in securi, et ascia dejecerunt eam.

7. Incenderunt igni sanctuarium tuum: in terra

They set Thy Sanctuary ablaze, they cast down to the ground and

2. "Redemisti virgam hereditatis tuæ." Heb.: *Which Thou hast redeemed* (to be) *the tribe of Thine inheritance.*

3. Heb.: *Lift up Thy feet to* (*i.e.,* come to see) *the perpetual ruins,* etc.—"In finem," *limitless.*

4. "Et gloriati sunt, etc." Heb.: *Thine adversaries roared.*—"In medio solemnitatis tuæ." Heb.: *In the midst of Thy festival* (or *meeting-place*).

5, 6. These lines are very obscure in both the Vulgate and Hebrew. The paraphrase gives the best meaning as gathered from both readings. The description here given reminds us of I Mach., i. 21 sqq., iv. 38; II Mach., i. 8, viii. 33, etc.

polluerunt tabernaculum nominis tui.

8. Dixerunt in corde suo, cognatio eorum simul: Quiescere faciamus omnes dies festos Dei a terra.

9. Signa nostra non vidimus, jam non est propheta: et nos non cognoscet amplius.

profaned Thine own dwelling-place.

They said in their heart—they and their followers, all of them together: "Let us root out of the land all the feasts of God."

And so, our signs, our sacred rites, we see no more; there is no longer any prophet; and there is none among us who knows how long these evils will last.

The Psalmist Expostulates with God for His Present Indifference, Recalling Past Favors (10–17).

10. Usquequo, D e u s, improperabit inimicus: irritat adversarius nomen tuum in finem?

11. Ut quid avertis manum tuam, et dexteram tuam, de medio sinu tuo in finem?

12. Deus autem rex noster ante sæcula: operatus est salutem in medio terræ.

13. Tu confirmasti in virtute tua mare: contribu-

How long, O God, shall the adversary scoff at Thee? Shall the foe blaspheme Thy name forever?

Why dost Thou withdraw from us Thy powerful hand? And Thy right hand wilt Thou not any more extend from Thy bosom to aid us?

Yet Thou, O God, art our King of old, who hast worked deliverance for Thy people in the midst of the earth, in the sight of all nations.

Thou didst divide the Red Sea by Thy power, Thou didst shatter

8. "Cognatio eorum," *their followers.*

13. "Confirmasti." Heb.: *Didst divide.*—"Draconum" refers to sea-monsters, which were symbolic of the Egyptians.

lasti capita draconum in aquis.

the heads of the dragons, the Egyptians, upon the waves.

14. Tu confregisti capita draconis: dedisti eum escam populis Æthiopum.

Thou didst crush the heads of the sea-monsters, the Egyptians, and didst give their dead bodies as food to the beasts of the wilderness.

15. Tu dirupisti fontes, et torrentes: tu siccasti fluvios Ethan.

Thou didst cause to break forth springs and torrents in the desert, Thou didst dry up perennial streams, like the Jordan.

16. Tuus es dies, et tua est nox: tu fabricatus es auroram et solem.

Thine is the day and Thine the night, Thou hast fashioned the dawn and the sun.

17. Tu fecisti omnes terminos terræ: æstatem et ver tu plasmasti ea.

Thou hast fixed all the boundaries of the earth, Thou hast made both summer and winter.

May God Save His People and Punish Their Foes (18–23)!

18. Memor esto hujus, inimicus improperavit Domino: et populus insipiens incitavit nomen tuum.

Remember this, O Lord, that an enemy has mocked Thee, and a perverse people have despised Thy name.

19. Ne tradas bestiis animas confitentes tibi, et animas pauperum tuorum ne obliviscaris in finem.

O deliver not to those beasts the souls of Thy worshippers, and forget not forever the lives of Thine afflicted ones.

20. Respice in testamen-

Look on the covenant Thou hast

14. "Populis Æthiopum." Heb.: *Desert-dwellers.* The Ethiopian desert-dwellers were considered as mere animals. The reference here is to the wild animals of the desert.

15. "Ethan" is from the Hebrew, meaning *perpetual.*

19. "Animas confitentes tibi." Heb.: *The soul of Thy dove,* that is, Israel.

20. "Quia repleti sunt, etc." Paraphrase follows the Hebrew. The refer-

tum tuum: quia repleti sunt, qui obscurati sunt terræ domibus iniquitatum.

21. Ne avertatur humilis factus confusus: pauper et inops laudabunt nomen tuum.

22. Exsurge, Deus, judica causam tuam: memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die.

23. Ne obliviscaris voces inimicorum tuorum: superbia eorum, qui te oderunt, ascendit semper.

made with our fathers, and help us; for the dark places of the land are full of dwellings of violence.

Let not the downtrodden turn away from Thee disappointed; and the poor and the weak shall praise Thy name.

Arise then, O God, and vindicate Thy cause. Remember how the impious are scoffing at Thee all day long.

Forget not the loud clamor against Thee of Thy foes; the proud roar of Thine adversaries rises continually.

PSALM LXXIV (Heb. 75)

INTRODUCTION

Some recent great victory of the Chosen People, which was a manifestation of the just judgment of God, has moved the Psalmist to draw for us here a brief picture of the Day of the Lord, when the earth shall be dissolved and all its inhabitants brought to judgment. Despite all appearances to the contrary, God is ever the support of the just and the Supreme Ruler of the world; and in due time He will come to set things right and put men in their places. Let presumptuous sinners, therefore, take warning, for the Great Judge is coming who will humble the proud and exalt the lowly, and pour out the vials of His wrath on all sinners. Division:

I. An introductory act of thanksgiving for some recent victory of Israel, perhaps the destruction of Sennacherib's army (v. 2).

ence is perhaps to the hiding-places where the persecuted Hebrews were found and put to death.

23. "Superbia." Heb.: *Tumult, roar.*

II. God speaks, warning the world of His coming judgment (vv. 3, 4).

III. The Psalmist speaks, admonishing proud sinners to desist from boasting, for the judge who is coming is the omnipotent God, who will vindicate the just and compel the impious to drink of the cup of His wrath (vv. 5–9).

IV. In conclusion, the Psalmist resolves to praise God always, and repeats his warning to the wicked (vv. 10, 11).

1. In finem, Ne corrumpas, Psalmus Cantici Asaph.

Israel Thanks God for a Recent Victory, which Is a Warning of God's Coming Judgment (2–4).

2. Confitebimur t i b i, Deus: confitebimur et invocabimus nomen tuum.	We thank Thee, O God, we thank Thee; we call upon Thy name and recount Thy wondrous deeds.
Narrabimus mirabilia tua:	
3. Cum accepero tempus, ego justitias judicabo.	Thou sayest: "When I reach the appointed time, I will exercise judgment with equity.
4. Liquefacta est terra, et omnes qui habitant in ea: ego confirmavi columnas ejus.	"Though the earth and all its inhabitants shall be melted away, yet it is I who have established its foundation and who will see that justice shall prevail."

The Psalmist Speaks, Warning Proud Sinners of the Coming Judgment of God (5–9).

5. Dixi iniquis: Nolite inique agere: et delinquentibus: Nolite exaltare cornu.	Therefore, I say to the godless proud: "Do not boast"; and to the impious: "Do not flaunt your power.

2. "Et invocabimus nomen tuum, etc." Heb.: *For Thy name is near* (*i.e.*, Thou art ready to help us); *men recount Thy wondrous works.*

4. Cfr. II Peter, iii. 10–12.

6. Nolite extollere in altum cornu vestrum: nolite loqui adversus Deum iniquitatem.

"Lift not up your power on high; speak not insolence against God, the Rock of Israel!"

7. Quia neque ab oriente, neque ab occidente, neque a desertis montibus:

For neither from the east nor from the west, not from the desert on the south nor from the mountains on the north, shall help come to Israel;

8. Quoniam Deus judex est.

Hunc humiliat, et hunc exaltat:

But it is God who is judge, who shall mete out justice, humbling the impious and exalting the good.

9. Quia calix in manu Domini vini meri plenus misto.

Et inclinavit ex hoc in hoc: verumtamen fæx ejus non est exinanita: bibent omnes peccatores terræ.

For there is a cup in the hand of the Eternal, filled with a pure wine, well spiced; and He pours therefrom His wrath upon the wicked, one after another, though its dregs are not drained till all the sinners of the earth shall drink of it.

The Psalmist Will Praise God for His Help (10, 11).

10. Ego autem annuntiabo in sæculum: cantabo Deo Jacob.

But as for me, I will declare forever the divine wonders; I will sing praise to the God of Jacob;

11. Et omnia cornua

And with His help, I will crush

6. "Nolite loqui adversus, etc." Heb.: *Speak not against the rock,* or *with a stiff neck.*—"Iniquitatem." Heb.: *Insolence.*

7. It is probable that the original text read as in our paraphrase, so as to include the *north.*—"A desertis montibus" may, however, mean the wilderness in the south.

9. "Vini meri," *pure wine;* "plenus misto," *well spiced,* that is, potent.—"Et inclinavit." Heb.: *And He pours out.*—"Ex hoc in hoc," *one after the other.*—"Verumtamen fæx ejus, etc." Heb.: *Surely the dregs thereof all the wicked of the earth shall drain and drink.*

peccatorum confringam: et exaltabuntur cornua justi.

the powers of evil men, but the powers of the just shall be exalted.

PSALM LXXV (Heb. 76)

INTRODUCTION

This is a song of thanksgiving, primarily for the salvation of Jerusalem from Sennacherib's menacing hosts, and secondarily for the dawn of the Messianic era, foreshadowed in the miraculous deliverance of the Holy City. The destruction of the Assyrian army and the consequent preservation of Sion (IV Kings, xix. 33–35; Isa., xxxvii. 33–36) was a type and a pledge of the overthrow of a wider despotism, and the inauguration of a peaceful union of all nations in the service of God, which would be realized in the Messianic age.

The language of the Psalm is highly poetical and figurative. It may be divided as follows:

I. Once more God has showed His might in Sion, His favorite abode on earth, by shattering the forces of her foes, and by manifesting His power in the destruction and dismay of the enemies of Jerusalem (vv. 2–7).

II. The wrath of God is irresistible when He comes to judge and save (vv. 8–10).

III. An exhortation to Israel and the nations round about to praise Jehovah who is the Lord of all princes and kings (vv. 11–13).

1. In finem, in Laudibus, Psalmus Asaph, Canticum ad Assyrios.

God Has Showed His Might in Defending Sion and in Destroying the Enemies of Jerusalem (2–7).

2. Notus in Judæa Deus: in Israel magnum nomen ejus.

3. Et factus est in pace

In Juda God is known and renowned, in Israel His name is glorified.

His tabernacle is in Jerusalem,

2. "Judæa." Heb.: *Juda.*

3. "Pace." Heb.: *Salem,* that is, Jerusalem.—"Locus." Heb.: *Tent, tabernacle.*

locus ejus: et habitatio ejus in Sion.

4. Ibi confregit potentias arcuum, scutum, gladium, et bellum.

5. Illuminans tu mirabiliter a montibus æternis:

6. Turbati sunt omnes insipientes corde.

Dormierunt somnum suum: et nihil invenerunt omnes viri divitiarum in manibus suis.

7. Ab increpatione tua, Deus Jacob, dormitaverunt qui ascenderunt equos.

His dwelling-place is on Mount Sion.

There He shattered the mighty bows of the enemy, shield, sword, and weapons of war.

When Thou, O Lord, wondrously robed in light, didst flash forth from the eternal hills about Jerusalem,

Dismayed were all our foolish foes, who, pierced by Thee, slept the sleep of death, and not one of those men of power found aught of strength in his hands to save himself.

At Thy chiding, O God of Jacob, the enemy horseman, benumbed with fear, sank into sleep.

God Is Terrible when He Comes in Judgment (8–10).

8. Tu terribilis es, et quis resistet tibi? ex tunc ira tua.

9. De cœlo auditum fecisti judicium: terra tremuit, et quievit,

Thou art terrible, and who can stand before Thee, when Thine anger bursts forth?

From heaven Thou didst pronounce sentence against our foes; and the earth was hushed in terror,

4. "Potentias arcuum." Heb.: *Flashes of the bow,* that is, the swift-flying arrows.

5. Heb.: *Terrible art Thou, Majestic One, from the eternal hills.*

6. "Insipientes corde, etc." Heb.: *Stout-hearted were spoiled;* they were *foolish of heart* to attack the Eternal's city.—"Et nihil invenerunt, etc." Heb.: *And none of the men of power could find his strength,* that is, they were paralyzed and could not use their hands, their strength.

7. "Qui ascenderunt equos." Heb.: *Chariot and horse,* which stand by metonymy for those who guided them.

8. "Quis resistet tibi?" Heb.: *Who can stand before Thee?*—"Ex tunc." Heb.: *When once.*

10. Cum exsurgeret in judicium Deus, ut salvos faceret omnes mansuetos terræ.

When God arose in judgment to save all the meek ones of the earth.

Let Israel and the Nations Praise God (11–13).

11. Quoniam cogitatio hominis confitebitur tibi: et reliquiæ cogitationis diem festum agent tibi.

For the wrath of man, even the furor of Thine adversaries, shall be made to minister to Thy honor and glory; and the residue of wrath, all the pagan nations, shall at length worship Thee.

12. Vovete, et reddite Domino Deo vestro: omnes qui in circuitu ejus affertis munera.

Therefore, you Israelites, make vows of thanksgiving, and pay them to the Lord your God; and let all the nations round about Juda offer presents

Terribili

13. Et ei qui aufert spiritum principum, terribili apud reges terræ.

To the terrible One who destroys the pride of princes, to Him who strikes terror into the kings of the earth.

PSALM LXXVI (Heb. 77)

INTRODUCTION

In sore distress over the fate that has befallen his nation, which has been carried away captive to Babylon, the Psalmist here complains to God for having apparently abandoned His Chosen People and broken His promises to their fathers. But reflecting on Israel's past

10. "In judicium." St. Jer.: *Ad judicandum.*

11. "Cogitatio hominis." Heb.: *The wrath of man.*—"Reliquiæ cogitationis, etc." Heb.: *The residue of wrath shalt Thou gird upon Thee.* The paraphrase gives the meaning.

13. "Qui aufert, etc." Heb.: *Who shall cut away the pride of princes.*

history, in which divine guidance and mercy have been signally manifested, he finds consolation and feels certain that all will yet be well; God will redeem His people and judge their enemies.

The Psalm has two main divisions:

I. In anguish of soul the Psalmist prayed to God, but without comfort (vv. 2–4); during the watches of the night he pondered on Israel's glorious past, and in anxiety wondered if God had really abandoned His people, and forever (vv. 5–10).

II. The Psalmist finds an answer to his questions by considering how God has dealt with Israel in the past, especially in the deliverance from Egypt (vv. 11–16); and, dwelling on the details of this wondrous exhibition of divine love and protection, he finds consolation for the present and hope for the future (vv. 17–21).

The spirit and language of this poem are very similar to the Canticle of Moses (Exod., xv.) and the prayer of Habacuc (Hab., iii.).

1. In finem, Pro Idithun, Psalmus Asaph.

The Psalmist Prays to God in Distress, Fearful Lest the Divine Mercy Towards Israel Has Come to an End (2–10).

2. Voce mea ad Dominum clamavi: voce mea ad Deum, et intendit mihi.

I cry aloud to the Lord; yea, I cry to God with my voice, praying that He may hear me.

3. In die tribulationis meæ Deum exquisivi, manibus meis nocte contra eum: et non sum deceptus.

Renuit consolari anima mea,

I seek the Lord in my hour of trouble, lifting my hands in prayer to Him during the night unceasingly; yet my soul is not comforted.

4. Memor fui Dei et delectatus sum, et exercitatus sum: et defecit spiritus meus.

I remember God, our helper of old, and I moan; I keep pondering, and my spirit pines away.

3. "Non sum deceptus." Heb.: *Unwearied,* or *without growing numb,* that is, unceasingly.

4. "Delectatus sum." Heb.: *Murmur, moan;* St. Jer.: *Conturbabar.*

5. Anticipaverunt vigilias oculi mei: turbatus sum, et non sum locutus.

Mine eyes forestall the night-watches, being unable to sleep; I am so disturbed with conflicting thoughts that I cannot speak.

6. Cogitavi dies antiquos; et annos æternos in mente habui.

I think on the glorious days of old, I call to mind the years long past;

7. Et meditatus sum nocte cum corde meo, et exercitabar, et scopebam spiritum meum.

I meditate with my heart at night, I reflect and scrutinize my spirit, anxiously wondering

8. Numquid in æternum projiciet Deus? aut non apponet ut complacitior sit adhuc?

Whether or not God will discard us forever, will He never be more gracious to us than He is now?

9. Aut in finem misericordiam suam abscindet, a generatione in generationem?

Has He cut off from us His lovingkindness forever, for all generations to come?

10. Aut obliviscetur misereri Deus? aut continebit in ira sua misericordias suas?

Has God forgotten to be merciful? Has He in anger closed up His compassions against us?

As He Reflects on Past History, the Psalmist Is Consoled (11–21).

11. Et dixi: Nunc cœpi:

Then I said: "Now I begin to un-

5. "Anticipaverunt, etc." Heb.: *Thou holdest the lids of mine eyes (open).*

7. "Meditatus sum" follows a more correct Hebrew than our Massoretic text, which latter has here: *My song is with me in the night.*

9. Heb.: *Is His favor at an end forever?* Has His promise failed for all time?

11. "Nunc cœpi." Heb.: *This is my sickness;* St. Jer.: *Imbecillitas mea est hæc.*

hæc mutatio dexteræ Excelsi.

derstand the cause of my sorrow, which is that the right hand of the Most High has changed; it is not exercised in our favor as formerly.

12. Memor fui operum Domini: quia memor ero ab initio mirabilium tuorum.

"For I will recall the deeds of the Eternal in our behalf, I will bring to mind Thy wondrous works for Israel from the beginning of her history.

13. Et meditabor in omnibus operibus tuis: et in adinventionibus tuis exercebor.

"I will meditate on all Thy marvellous deeds, and reflect on Thy doings."

14. Deus, in sancto via tua: quis Deus magnus sicut Deus noster?

Thy dealings, O God, are holy. What God is great like our God?

15. Tu es Deus qui facis mirabilia. Notam fecisti in populis virtutem tuam:

Thou art the God that doest wonders; Thou hast shown the world Thy might,

16. Redemisti in brachio tuo populum tuum, filios Jacob et Joseph.

Rescuing Thy people by Thy power, the sons of Jacob and Joseph.

17. Viderunt te aquæ, Deus, viderunt te aquæ: et timuerunt, et turbatæ sunt abyssi.

The waters of the Red Sea saw Thee, O God, the waters saw Thee and shook with fear; the depths of ocean were in dismay.

18. Multitudo sonitus aquarum: vocem dederunt nubes.

Etenim sagittæ tuæ transeunt:

Mighty was the roar of the waters; the clouds thundered forth; Thine arrows flashed around.

16. Jacob was the first father of the Israelites, and Joseph, as it were, a second father.

19. Vox tornitrui tui in rota.

Illuxerunt coruscationes tuæ orbi terræ: commota est et contremuit terra.

20. In mari via tua, et semitæ tuæ in aquis multis: et vestigia tua non cognoscentur.

21. Deduxisti sicut oves populum tuum, in manu Moysi et Aaron.

The voice of thunder was in Thy chariot-wheels; Thy lightnings lit up the world; the earth trembled and quaked.

Thy way was in the sea, and Thy paths through mighty waters, and Thy footprints were all unseen.

Thou didst lead Thy people like a flock, by the hand of Moses and Aaron, and therefore Thou wilt help us now.

PSALM LXXVII (Heb. 78)

INTRODUCTION

The purpose of this poem is to draw lessons of warning for the present and the future from a consideration of the history of the past. Repeatedly in the past Israel has experienced the goodness and mercy of God, especially in times of great need; but soon she forgot those benefits, giving way to repeated rebellion and distrust of her Lord. Each time severe chastisement has been the result, even though mercy has always tempered punishment. Let Israelites, therefore, learn from the mistakes of their forbears how to avoid sorrows and calamities like to theirs. Similar teaching is found in Psalms CIV and CV.

The poet here traces Israel's history from the Exodus from Egypt down to the time of David, treating in poetic fashion those parts of the accounts of the Exodus, the wanderings, and the settlement in Canaan, as found in Exod., Numb. and I Kings, that pertain to his purpose. His order is not chronological but logical, as he conceives it, so as best to bring out God's goodness and Israel's ingratitude with its consequent punishment.

20. The reference is to the triumphal march of Yahweh and His people through the Red Sea.

The Psalm is certainly pre-exilic, but whether written before or after the fall of the Northern Kingdom (722 B.C.) cannot be determined. The expression, "Holy One of Israel" (v. 41), harks back to Isaias. We may divide the poem as follows:

I. Introduction: The purpose of the Psalm is to learn from Israel's checkered history not to repeat the mistakes of the past (vv. 1–8).

II. Israel was disobedient and ungrateful in spite of God's goodness in delivering her from Egypt and in caring for her wants in the wilderness (vv. 9–16).

III. In the face of new benefits the sins of the Israelites so increased that God was obliged to punish them (vv. 17–31).

IV. Chastisement produced in them only temporary and external repentance, yet God pitied them and showed mercy (vv. 32–39).

V. Reflecting on the sins of the Israelites in the desert, the Psalmist recalls the wonders God performed for them in Egypt preceding the Exodus, and how He guided them through the wilderness into Canaan (vv. 40–55).

VI. And yet in Canaan their unfaithfulness was repeated, and in punishment they lost the Ark, their young men were slaughtered, their women were not given in marriage, and their priests perished by the sword (vv. 56–64).

VII. Finally, Jehovah again pitied them and delivered them from their foes; but instead of Ephraim, He chose Juda, instead of Silo, Sion; and He made David the leader of His people (vv. 65–72).

1. Intellectus Asaph.

Let Israel Learn from the Past (1–8).

Attendite, populе meus, legem meam: inclinate aurem vestram in verba oris mei.	Listen to mine instruction, O my people, incline your ear to what I say.
2. Aperiam in parabolis os meum: loquar propositiones ab initio.	I will open my mouth in proverbs, I will utter deep lessons from the past.
3. Quanta audivimus et	For what we have heard and

3. "Quanta." Heb. and Sr. *Jer.*: *Quæ.*

cognovimus ea: et patres nostri narraverunt nobis.

4. Non sunt occultata a filiis eorum, in generatione altera.

Narrantes laudes Dñi, et virtutes ejus, et mirabilia ejus quæ fecit.

5. Et suscitavit testimonium in Jacob: et legem posuit in Israel.

Quanta mandavit patribus nostris nota facere ea filiis suis:

6. Ut cognoscat generatio altera.

Filii qui nascentur, et exsurgent, et narrabunt filiis suis,

7. Ut ponant in Deo spem suam, et non obliviscantur operum Dei: et mandata ejus exquirant:

8. Ne fiant sicut patres eorum: generatio prava et exasperans.

Generatio quæ non direxit cor suum: et non est creditus cum Deo spiritus ejus.

have learned, what our fathers have told us,

We will not hide from their children of the succeeding generation, telling the praises of the Eternal, and His strength, and the wondrous works He has done.

For He gave a precept in Jacob, and made it a law in Israel that our fathers should make known to their children these marvels of our history,

So that each generation might learn them, that children yet unborn might rise, and tell their children after them

To put their hope in God, and not forget His deeds, but seek out and keep His commandments;

That they might not be like their fathers, a stubborn and rebellious race, a race of wavering hearts, whose spirit was not loyal to God.

5, 6. The reference is to Deut., iv. 9; vi. 20–25. Cfr. Exod., x. 2; xii. 26, 27; xiii. 8, 14.

8. Cfr. Deut., xxi. 18, 20; xxxii. 5.

Israel Was Disobedient and Ungrateful in Spite of the Mercies Shown at the Exodus and in the Desert (9–16).

9. Filii Ephrem intendentes et mittentes arcum: conversi sunt in die belli.

10. Non custodierunt testamentum Dei: et in lege ejus noluerunt ambulare.

11. Et obliti sunt benefactorum ejus, et mirabilium ejus quæ ostendit eis.

12. Coram patribus eorum fecit mirabilia in terra Ægypti, in campo Taneos.

13. Interrupit mare, et perduxit eos: et statuit aquas quasi in utre.

14. Et deduxit eos in nube diei: et tota nocte in illuminatione ignis.

15. Interrupit petram in eremo: et adaquavit eos velut in abysso multa.

The Ephraimites were like skilled bowmen who on the day of battle turn back and flee.

They did not keep their compact with God, they refused to obey His law;

They forgot His deeds of mercy, and the wonders He had shown them.

For He wrought marvels in the sight of their fathers, in Egypt and in the field of Zoan:

He divided the Red Sea, and led them through, confining the waters as in a bottle;

He led them by a cloud during the day, and all night long by a blaze of fire;

He split a rock in the desert and gave them water in abundance;

9. "Intendentes et mittentes arcum," *stretching the bow and shooting.* The paraphrase follows the Hebrew here. It would seem that, on some occasion unknown to us, the Ephraimites turned traitor and betrayed their countrymen in battle; or the meaning may be that the Ephraimites were like cowards who flee in battle, and failed to fight the cause of God (Kirkpatrick). The main purpose of this Psalm, according to certain authorities, is to show the unfaithfulness and consequent rejection of Ephraim and the election of Juda as God's favorite tribe.

12. "Taneos." Heb.: *Zoan,* which was an important city on the eastern bank of the Tanitic arm of the Nile. It was the capital of the Hyksos dynasty, and there the Pharaoh of the Oppression held his court.

16. Et eduxit aquam de petra: et deduxit tanquam flumina aquas.

He brought forth a stream from the rock, and made waters run like rivers.

In Spite of these Benefits the Sins of the Israelites Only Increased, Bringing Punishment upon Them (17–31).

17. Et apposuerunt adhuc peccare ei: in iram excitaverunt Excelsum in inaquoso.

But they continued to sin against Him, provoking the Most High to anger in the wilderness;

18. Et tentaverunt Deum in cordibus suis: ut peterent escas animabus suis.

They tempted God in their hearts, doubting His power, by demanding food for their appetite;

19. Et male locuti sunt de Deo; dixerunt: Numquid poterit Deus parare mensam in deserto?

Yea, they spoke evil against God, and said: "Is God able to spread us a table here in the wilderness?"

20. Quoniam percussit petram, et fluxerunt aquæ, et torrentes inundaverunt.

Then He smote the rock, and waters gushed forth, and streams overflowed.

Numquid et panem poterit dare, aut parare mensam populo suo?

"But can He also give us bread, and prepare a table for His people?" they asked.

21. Ideo audivit Dñus et distulit: et ignis accensus est in Jacob, et ira ascendit in Israel.

Therefore, when the Eternal heard this, He was enraged, fire was enkindled against Jacob, and wrath rose up against Israel;

22. Quia non crediderunt in Deo, nec speraverunt in salutari ejus:

For not believing in the power of God, for failing to trust in His saving aid.

23. Et mandavit nubibus desuper, et januas cœli aperuit.

And so, to show His power, He commanded the clouds above, and opened up the gates of heaven,

21. "Distulit." *He rejected* (them); but Heb.: *He was wroth.*

24. Et pluit illis manna ad manducandum, et panem cœli dedit eis.

25. Panem angelorum manducavit homo: cibaria misit eis in abundantia.

26. Transtulit austrum de cœlo: et induxit in virtute sua africum.

27. Et pluit super eos sicut pulverem carnes: et sicut arenam maris volatilia pennata.

28. Et ceciderunt in medio castrorum eorum: circa tabernacula eorum.

29. Et manducaverunt et saturati sunt nimis; et desiderium eorum attulit eis:

30. Non sunt fraudati a desiderio suo.

Adhuc escæ eorum erant in ore ipsorum:

31. Et ira Dei ascendit super eos.

Et occidit pingues eorum, et electos Israel impedivit.

And rained on them manna for food, and gave them celestial bread;

Men ate the bread of angels, He sent them provision in abundance.

He brought an east wind from the sky, and by His power He drove a south wind,

Raining flesh on them like dust, and winged fowl like the sand of the sea,

Making them to fall within their camp, round about their tents.

They ate, and were thoroughly satisfied; He gave them what they craved for;

They were not deprived of the food that they desired. But while they were still eating,

Lo, the anger of God burst upon them, and slew their strongest men, laying low the choice ones of Israel.

25. "Panem angelorum." Heb.: *Bread of the mighty.*

26. "Transtulit austrum." Heb.: *He led forth the east wind.* Cfr. Num., xi. 31.

Their Repentance Was Only Temporary and External, and Yet God Pitied Them (32–39).

32. In omnibus his peccaverunt adhuc: et non crediderunt in mirabilibus ejus.

33. Et defecerunt in vanitate dies eorum: et anni eorum cum festinatione.

34. Cum occideret eos, quærebant eum: et revertebantur, et diluculo veniebant ad eum.

35. Et rememorati sunt quia Deus adjutor est eorum: et Deus excelsus redemptor eorum est.

36. Et dilexerunt eum in ore suo, et lingua sua mentiti sunt ei:

37. Cor autem eorum non erat rectum cum eo: nec fideles habiti sunt in testamento ejus.

38. Ipse autem est misericors, et propitius fiet peccatis eorum: et non disperdet eos.

Et abundavit ut averteret iram suam: et non accendit omnem iram suam.

In spite of all this they went on in sin, and believed not His wonders.

So their days vanished as a breath, and their years flew swiftly by.

When He slew them, then indeed they sought Him; they turned back and quickly had recourse to Him:

They remembered that God was their helper, and God Most High their redeemer.

But alas! they loved Him only in their words, and lied to Him with their tongue;

But their heart was not steadfast towards Him, nor were they faithful to His covenant.

Yet, He is merciful, and in pity condones sin, destroying not the sinner; and so, many a time did He turn away His anger, and stirred not up the whole of His wrath;

34. "Diluculo," *quickly, early.*

36. "Dilexerunt eum, etc." Heb.: *They flattered Him with their mouth.*

39. Et recordatus est quia caro sunt: spiritus vadens, et non rediens.

He remembered that they were but mortal men, their life a breath that passes, and returns no more.

Reflecting on the Sins in the Desert the Psalmist Recalls God's Miracles in Egypt and His Mercies During the Wanderings (40–55).

40. Quoties exacerbaverunt eum in deserto, in iram concitaverunt eum in inaquoso?

How often did they provoke Him in the desert, and stir Him to wrath in the wilderness!

41. Et conversi sunt, et tentaverunt Deum: et sanctum Israel exacerbaverunt.

Again and again they tempted God, and embittered the Holy One of Israel.

42. Non sunt recordati manus ejus, die qua redemit eos de manu tribulantis.

They remembered not His power, nor the day when He saved them from the foe,

43. Sicut posuit in Ægypto signa sua, et prodigia sua in campo Taneos.

The miracles He wrought in Egypt, and His portents in the field of Zoan;

44. Et convertit in sanguinem flumina eorum, et imbres eorum, ne biberent.

How He turned their rivers into blood, and their streams, that they could not drink;

45. Misit in eos cœnomyiam, et comedit eos: et ranam, et disperdidit eos.

How He sent them dog-flies to devour them, and frogs to destroy them;

46. Et dedit ærugini fructus eorum: et labores eorum locustæ.

How He gave their crops to the caterpillar, and the fruit of their labor to the locust.

47. Et occidit in gran-

He killed their vines with hail

dine vineas eorum: et moros eorum in pruina.

and their sycamores with frost;

48. Et tradidit grandini jumenta eorum: et possessionem eorum igni.

He gave over their cattle to the hail, and their herds to fire;

49. Misit in eos iram indignationis suæ, indignationem, et iram, et tribulationem: immissiones per angelos malos.

He let loose against them His blazing anger, fury, rage and distress—messengers of woe.

50. Viam fecit semitæ iræ suæ, non perpercit a morte animabus eorum: et jumenta eorum in morte conclusit.

He gave free course to His anger, sparing not their lives from death, and delivering up their cattle to pestilence.

51. Et percussit omne primogenitum in terra Ægypti: primitias omnis laboris eorum in tabernaculis Cham.

He smote all the first-born in Egypt, each oldest male child in the tents of Cham.

52. Et abstulit sicut oves populum suum: et perduxit eos tamquam gregem in deserto.

But His own people He led forth from Egypt like sheep, and guided them through the desert like a flock;

53. Et deduxit eos in spe, et non timuerunt: et inimicos eorum operuit mare.

He led them on in confidence, and they had no fear, but the Red Sea drowned their foes;

54. Et induxit eos in

He brought them to His sacred

49. "Immissiones, etc." Heb.: *A mission of evil angels.*

50. "In morte conclusit," *He handed over to death;* but for "jumenta eorum, etc.," Heb. has: *He gave their life over to pestilence.*

54. "Et induxit eos, etc." Heb.: *And He brought them to the border of His sanctuary,* that is, to the land of Canaan.—"Et sorte divisit eis, etc."

montem sanctificationis suæ, montem quem acquisivit dextera ejus.

Et ejecit a facie eorum gentes: et sorte divisit eis terram in funiculo distributionis.

55. Et habitare fecit in tabernaculis eorum tribus Israel.

soil of Canaan, to the hill His right hand had acquired; and drove before them the pagan nations, allotting to His people the land by measurement,

And making the tribes of Israel to dwell in their tents.

In Canaan the Israelites Repeated Their Sins, But with Terrible Consequences (56–64).

56. Et tentaverunt et exacerbaverunt Deum excelsum: et testimonia ejus non custodierunt.

57. Et averterunt se, et non servaverunt pactum: quemadmodum patres eorum, conversi sunt in arcum pravum.

58. In iram concitaverunt eum in collibus suis: et in sculptilibus suis ad æmulationem eum provocaverunt.

59. Audivit Deus et sprevit: et ad nihilum redegit valde Israel.

But they tempted and angered God Most High, and would not obey His laws.

On the contrary, they turned away and were faithless like their fathers; they recoiled like a treacherous bow;

They roused Him to anger by their idolatrous practices in high places, and provoked Him to jealousy by their images of false gods.

God heard of it, and was furious, and brought Israel to naught, giving them over to their foes.

Heb.: *And allotted them their inheritance by the measuring line,* that is, He divided the land of Canaan among the Israelites by lot.

58. "In collibus suis," where idolatry was practised. Cfr. Deut., xxxii. 16 sqq.

60. Et repulit tabernaculum Silo, tabernaculum suum ubi habitavit in hominibus.

61. Et tradidit in captivatem virtutem eorum: et pulchritudinem eorum in manus inimici.

62. Et conclusit in gladio populum suum: et hereditatem suam sprevit.

63. Juvenes eorum comedit ignis: et virgines eorum non sunt lamentatæ.

64. Sacerdotes eorum in gladio ceciderunt: et viduæ eorum non plorabantur.

Out of hatred for the sins of the Ephraimites, He gave up His dwelling at Silo, the tent He had pitched among men;

He let their strength be captured, and gave their beauty to the hands of the enemy;

He delivered up His people to the sword, and in anger despised His own possession.

Their young men were devoured by flames of war, and their maidens never heard a wedding-song;

Their priests fell by the sword, and their widows mourned alone, without sympathy from others.

At Length Jehovah Took Pity on His People; But, Rejecting Ephraim and Silo, He Chose Juda and Sion (65–72).

65. Et excitatus est tamquam dormiens Dominus, tamquam potens crapulatus a vino.

66. Et percussit inimicos suos in posteriora: opprobrium sempiternum dedit illis.

Then the Lord awoke, as it were, like one who had been sleeping, like a giant that had been overcome by wine.

And smote His foes as they fled, giving them over to disgrace forever.

61. "Virtutem . . . . pulchritudinem." Both words stand for the Ark of the Covenant.

63. "Et virgines eorum, etc." R.V.: *And their maidens had no marriage song.*

64. "Non plorabantur." The meaning may be that the customary mourning and funeral rites were not performed.

67. Et repulit tabernaculum Joseph: et tribum Ephraim non elegit:

68. Sed elegit tribum Juda, montem Sion quem dilexit.

69. Et ædificavit sicut unicornium sanctificium suum in terra, quam fundavit in sæcula.

70. Et elegit David servum suum, et sustulit eum de gregibus ovium: de post fœtantes accepit eum,

71. Pascere Jacob servum suum, et Israel hereditatem suam:

72. Et pavit eos in innocentia cordis sui: et in intellectibus manuum suarum deduxit eos.

But at the same time He disowned the tent of Joseph at Silo, and rejected the tribe of Ephraim,

Choosing, instead, the tribe of Juda, and the hill of Sion which He loved.

And there He built His Shrine, strong and immovable, like the heavens above, firm as the earth He has founded forever.

Then He chose David, His faithful servant, drawing him from the flocks and taking him from the care of the sucklings,

To be shepherd over Jacob His people, and Israel His possession.

And David did shepherd them with integrity of heart, and did guide them with prudent hands.

PSALM LXXVIII (Heb. 79)

INTRODUCTION

The thought and language of this Psalm, as well as the historical situation described, are so nearly identical with those of Psalm LXXIII that it may safely be referred to the same period, if not also to the same author—that is, to the time of the Babylonian exile, or, less probably, to the Machabean era.

The Psalmist complains to God that the Holy Land has been in-

69. "Sicut unicornium, etc.," *like a unicorn's dwelling,* that is, strong, unassailable in strength. Paraphrase follows Heb.

72. "In intellectibus." Heb.: *With skilfulness.*

vaded by heathens, Jerusalem has been destroyed, the Temple has been desecrated, holy ones have been slain, and the people are an object of scorn (vv. 1–4). This terrible situation is due to sin, but the Psalmist entreats Jehovah to divert His wrath from His own people to their oppressors (vv. 5–8). He renews his appeal on the ground that God's honor is at stake, for the enemies are waiting a chance to deny His existence; let them be punished (vv. 9–12). In conclusion, he vows perpetual praise, if his nation be restored (v. 13).

1. Psalmus Asaph.

The Heathen Have Invaded the Holy Land, Devastating Everything (1–4).

Deus, venerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum: posuerunt Jerusalem in pomorum custodiam.

O God, the heathen have invaded Thine inheritance, the Holy Land; they have profaned Thy holy Temple, they have laid Jerusalem in ruins;

2. Posuerunt morticina servorum tuorum, escas volatilibus cæli: carnes sanctorum tuorum bestiis terræ.

They have cast the dead bodies of Thy servants as food to the birds of heaven, they have flung the flesh of Thy holy ones to the beasts of the earth;

3. Effuderunt sanguinem eorum tamquam aquam in circuitu Jerusalem: et non erat qui sepeliret.

They have poured out their blood like water round about Jerusalem, and there was none to give them burial.

4. Facti sumus opprobrium vicinis nostris: subsannatio et illusio his, qui in circuitu nostro sunt.

We have become a reproach to our heathen neighbors, an object of derision and a mockery to those all around us.

1. "In pomorum custodiam," *an orchard-watcher's tent,* from which the harvest was guarded. It was a symbol of desolation and loneliness. The Hebrew has: *On heaps,* in ruins.

2. "Morticina," *dead bodies.*

The Punishment Is Due to Sin, But May It Be Diverted to Israel's Persecutors (5–8)!

5. Usquequo, Domine, irasceris in finem? accendetur velut ignis zelus tuus?

How long, O Lord, wilt Thou be angry, even forever? How long shall Thy jealousy burn like a fire against us?

6. Effunde iram tuam in gentes, quæ te non noverunt: et in regna quæ nomen tuum non invocaverunt:

Pour out Thy wrath on the heathen that know Thee not, and on the kingdoms that invoke not Thy name, but worship false gods;

7. Quia comederunt Jacob: et locum ejus desolaverunt.

For they have devoured Jacob, Thy people, and laid waste his homeland.

8. Ne memineris iniquitatum nostrarum antiquarum, cito anticipent nos misericordiæ tuæ: quia pauperes facti sumus nimis.

O remember not our former iniquities; but let Thy compassions hasten to help us, for we are wretched indeed.

God's Honor Is at Stake; Let the Enemy Be Punished, and Israel Shall Praise Jehovah Forever (9–13).

9. Adjuva nos, Deus, salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum:

Help us, O God, our Saviour, and for the glory of Thy name deliver us, O Lord. Be propitious to our sins for Thy name's sake.

10. Ne forte dicant in gentibus: Ubi est Deus eorum? Et innotescat in

For why should the pagans say: "Where is their God, that He does not help them?" Ah, let ven-

5. "Zelus," *jealousy.*

nationibus coram oculis nostris.

Ultio sanguinis servorum tuorum, qui effusus est:

11. Introeat in conspectu tuo gemitus compeditorum.

Secundum magnitudinem brachii tui, posside filios mortificatorum.

12. Et redde vicinis nostris septuplum in sinu eorum: improperium ipsorum, quod exprobraverunt tibi, Domine.

13. Nos autem populus tuus, et oves pascuæ tuæ, confitebimur tibi in sæculum:

In generationem et generationem annuntiabimus laudem tuam.

geance for Thy servants' blood that is shed be made known among the heathen before our own eyes.

Let the sigh of the imprisoned come before Thee, and by Thy mighty power save those who are doomed to death.

Pay back to our heathen neighbors seven times over, into their very bosom, the taunts they have heaped upon Thee, O Lord!

Then we Thy people, the sheep of Thy pasture, will thank Thee forever, publishing Thy praise from age to age.

PSALM LXXIX (Heb. 80)

INTRODUCTION

This Psalm bears a close resemblance to the preceding one, and perhaps was written by the same author for the same or for a similar occasion. It is a prayer to the Shepherd of Israel that He would again visit and restore Israel, His vine, which was once so flourishing, but

11. "Compediti," *the imprisoned, those in chains.*
12. "Septuplum," *completely.*

which is now trampled down and ravaged by foreign foes. The Psalm has four parts, of which the first two end and the last begins and ends with nearly the same refrain. Perhaps the text is out of order here, as the refrain should naturally close the third section rather than introduce the fourth.

I. An appeal for help to the Shepherd of Israel (vv. 2–4).

II. How long will Jehovah be deaf to the prayers of His people, and permit them to be the mockery of their enemies (vv. 5–8)?

III. Israel is the vine which He brought out of Egypt and planted in the Promised Land, where it flourished exceedingly, spreading from the desert hills in the south to the Lebanon Mountains in the north, and from the Mediterranean on the west to the Euphrates on the east, but which is now torn and ravaged by enemies, who are like wild beasts (vv. 9–14).

IV. Renewed prayer for restoration (vv. 15–20).

1. In finem, Pro iis qui commutabuntur, testimonium Asaph, Psalmus.

The Psalmist Appeals to the Shepherd of Israel (2–4).

2. Qui regis Israel, intende: qui deducis velut ovem Joseph.	Thou who rulest Israel like a shepherd, hear us, Thou who leadest Joseph like a flock; Thou who art enthroned above the cherubim, shine forth as leader
Qui sedes super Cherubim, manifestare.	
3. Coram Ephraim, Benjamin, et Manasse.	At the head of Ephraim, Benjamin, and Manasses. Arouse Thy strength, and come to our rescue.
Excita potentiam tuam, et veni, ut salvos facias nos.	
4. Deus, converte nos: et ostende faciem tuam, et salvi erimus.	O God, restore our fortunes; smile upon us, and we shall be saved.

2. "Qui sedes super, etc." The reference is to God's presence over the Ark between the two cherubim.

3. "Coram Ephraim, etc." Ephraim and Manasses were the sons of Joseph, and Joseph and Benjamin had the same mother, Rachel. Hence, these tribes were naturally associated together. The Psalmist is praying that God would reëstablish the northern kingdom and come to the aid of Juda.

How Long Will God Continue to Be Angry with Israel (5–8)?

5. Domine, Deus virtutum, quousque irasceris super orationem servi tui?

O Lord, God of hosts, how long will Thine anger fume, in spite of the prayer of Thy servant?

6. Cibabis nos pane lacrymarum: et potum dabis nobis in lacrymis in mensura?

Thou hast fed us with the bread of tears, and hast given us tears to drink in full measure;

7. Posuisti nos in contradictionem vicinis nostris: et inimici nostri subsannaverunt nos.

Thou hast made us a bone of contention to our neighbors, and our foes have derided us.

8. Deus virtutum, converte nos: et ostende faciem tuam, et salvi erimus.

O God of hosts, restore our fortunes; smile upon us, and we shall be saved.

Israel, God's Once Flourishing Vineyard, Is Now Destroyed (9–14).

9. Vineam de Ægypto transtulisti: ejecisti gentes, et plantasti eam.

Thou didst bring a vine out of Egypt, and didst plant it in Canaan, driving therefrom the pagan nations;

10. Dux itineris fuisti in conspectu ejus: plantasti radices ejus, et implevit terram.

Thou didst lead the way before it through the desert, Thou didst plant its roots, and it filled the Promised Land,

11. Operuit montes umbra ejus: et arbusta ejus cedros Dei.

Till its shadow covered the mountains, and its boughs reached the cedars of God on Lebanon;

12. Extendit palmites suos usque ad mare: et usque ad flumen propagines ejus.

It extended its tendrils even to the Sea, and its shoots even to the River.

5. "Servi tui." Heb.: *Thy people.*
6. "Nos . . . . nobis." Heb.: *them,* that is, the people.

13. Ut quid destruxisti maceriam ejus: et vindemiant eam omnes, qui prætergrediuntur viam?

Why hast Thou torn down its fences, so that passers-by all strip it,

14. Exterminavit eam aper de silva: et singularis ferus depastus est eam.

So that the boar from the forest ravages it, and the wild beast of the field feeds on it?

Renewed Prayer for Restoration to God's Favor (15–20).

15. Deus virtutum, convertere: respice de cœlo, et vide, et visita vineam istam.

O God of hosts, turn to us; look down from heaven, and see, and visit this vine,

16. Et perfice eam, quam plantavit dextera tua: et super filium hominis, quem confirmasti tibi.

And restore it, this the vine which Thy right hand did plant; look with favor upon the people whom Thou hast made strong for Thyself.

17. Incensa igni, et suffossa ab increpatione vultus tui peribunt.

Behold, this vine is destroyed by fire, and uprooted; Thy faithful people perish at Thy frown.

18. Fiat manus tua super virum dexteræ tuæ: et super filium hominis, quem confirmasti tibi.

May Thy hand protect Israel, the nation Thy right hand has planted, and the people whom Thou hast made strong for Thyself!

19. Et non discedimus a te, vivificabis nos: et nomen tuum invocabimus.

And then we shall never be unfaithful to Thee; revive us, and we will call upon Thy name.

13. "Maceriam," *wall.*—"Vindemiant," *pluck its grapes.*

14. "Aper de silva . . . . singularis ferus," perhaps refers to the same animal, the *boar* or *wild ass.*

16. "Et super filium hominis, etc.," is not in the Hebrew here, and was probably inserted from 18b. The Targum and some authors interpret "filium hominis," not of the *vine* or people of Israel, but of the *Son of man,* the Messiah (so Dr. Bird).

20. Domine, Deus virtutum, converte nos: et ostende faciem tuam, et salvi erimus.	O Lord, God of hosts, restore our fortunes; smile upon us, and we shall be saved.

PSALM LXXX (Heb. 81)

INTRODUCTION

This Psalm was composed as a hymn for use at the joyous Feast of Tabernacles, which began with the full moon on the fifteenth day of Tishri (September–October), the first month of the civil year and the seventh month of the ecclesiastical year. The first day of Tishri, the Jewish New Year's Day, was observed as a solemn festival, and was called the Day of Trumpet-blowing; the celebration was continued for a fortnight, up to Tabernacles. Thus, the two feasts were joined together, and hence the reference in verse 4 to the New Moon, on the first day of Tishri. Of course, the blowing of silver trumpets took place at the beginning of each month (Num., x. 10), but it was not accompanied by a special feast save on the first of Tishri.

Tabernacles was the most joyous of Jewish feasts. It commemorated, primarily, the Exodus, and the years when the Israelites dwelt in tents or tabernacles in the wilderness; and, secondarily, the ingathering of the fruits of the year, coming, as it did, at the close of the vintage season. During this feast the Law was read (Deut., xxxi. 11).

The central thoughts, therefore, of this Psalm are the deliverance from Egypt and the giving of the Law, in consequence of which Israel owed Jehovah her unfailing loyalty.

Division:

I. A call to the people, Levites and priests to celebrate the festival with song and instrumental music, as had been divinely ordained (vv. 2–6a).

II. A prophetic voice recalls the blessings of God at the Exodus and in the desert, the giving of the Law, and Israel's consequent duty (vv. 6b–11).

III. Israel was not faithful, and has been made to suffer; but God will be merciful and bless her, if she will only obey Him (vv. 12–17).

1. In finem, Pro torcularibus, Psalmus ipsi Asaph.

An Invitation to Celebrate the Feast of Tabernacles with Song and Music (2–6a).

2. Exsultate Deo adjutori nostro: jubilate Deo Jacob.

You Israelites, sing joyfully to God our helper; shout triumphantly to the God of Jacob.

3. Sumite psalmum, et date tympanum: psalterium jucundum cum cithara.

You Levites, intone a psalm, strike the timbrel, sound the sweet harp and the lyre.

4. Buccinate in neomenia tuba, in insigni die solemnitatis vestræ:

You Priests, blow the trumpet at the new moon, blow it again on your splendid feast-day of Tabernacles.

5. Quia præceptum in Israel est: et judicium Deo Jacob.

For this is a law for the people of Israel, an ordinance of the God of Jacob.

6a. Testimonium in Joseph posuit illud, cum exiret de terra Ægypti:

He made it a testimony in Joseph, a witness to His care for Israel, when he went forth from Egypt's land.

The Blessings of God at the Exodus and in the Desert, the Giving of the Law, and Israel's Duty (6b–11).

6b. Linguam, quam non noverat, audivit.

Then Israel heard at Mount Sinai a speech which she did not know, namely, the voice of her redeeming God, saying:

7. Divertit ab oneribus

"I freed your shoulder from

2. "Adjutori nostro." Heb. and St. Jer.: *Our strength.*

4. Heb.: *Blow the trumpet at the new moon, at the full moon, for the day of our festival.*—"In insigni die" stands for *at the full moon for the day* of the Hebrew.

6, 7. "Noverat, audivit, divertit" are all first person in the Hebrew and St.

dorsum ejus: manus ejus in cophino servierunt.

8. In tribulatione invocasti me, et liberavi te: exaudivi te in abscondito tempestatis: provavi te apud aquam contradictionis.

9. Audi, populus meus, et contestabor te: Israel, si audieris me,

10. Non erit in te deus recens, neque adorabis deum alienum.

11. Ego enim sum Dominus Deus tuus, qui eduxi te de terra Ægypti: dilata os tuum, et implebo illud.

burdens, and your hands from the heavy hod;

"At your cry of distress, I delivered you, I answered you out of the darkness of the storm, I tested you at the waters of strife, at Meribah, where you rebelled against Me.

"Listen, O My people, to My admonition; O Israel, if you will only hearken to Me,

"No foreign god shall be among you, no outside god shall you worship.

"For I am the Eternal, your God, who brought you out of Egypt's land. Open wide your mouth and I will fill it; ask whatever you wish, and I will give it you, if only you are faithful."

In Spite of Israel's Unfaithfulness, God's Mercy Is Inexhaustible (12–17).

12. Et non audivit populus meus vocem meam: et Israel non intendit mihi.

13. Et dimisi eos secundum desideria cordis eo-

"But My people heard not My voice, and Israel obeyed Me not.

"So I left them to their own self-will, that they might follow

Jerome. A prophetic speaker announces the message of Jehovah concerning the glad tidings of deliverance from Egyptian bondage and the benefits of the Lord in the desert. Heretofore Israel had heard for centuries only the voice of her grim masters in Egypt.—"Manus ejus, etc." Heb.: *His hands passed from the basket.* The *burdens* or loads of bricks were carried in baskets.

8. "In abscondito tempestatis." Heb.: *In the secret place of thunder,* that is, in the thundercloud.

9. "Contestabor." Heb.: *Admonish.*

rum; ibunt in adinventionibus suis.

14. Si populus meus audisset me, Israel si in viis meis ambulasset,

15. Pro nihilo forsitan inimicos eorum humiliassem: et super tribulantes eos misissem manum meam.

16. Inimici Domini mentiti sunt ei: et erit tempus eorum in sæcula.

17. Et cibavit eos ex adipe frumenti: et de petra melle saturavit eos.

their own devices.

"O that My people would listen to Me, that Israel would walk in My ways!

"Quickly would I humble their enemies, and put forth My hand upon their oppressors."

Then the foes of the Lord would come cringing before Him, and Israel's prosperity would endure forever;

And He would feed them with the finest wheat, and satisfy them with honey from the rock.

PSALM LXXXI (Heb. 82)

INTRODUCTION

The Psalmist here describes a vision that was vouchsafed him of God, the Supreme Judge, sitting in judgment on an assembly of earthly judges and rulers who, as representatives of the Almighty, were also called gods. Thus:

I. God takes His place as Judge of His earthly representatives (v. 1).

II. God speaks, upbraiding the judges for their injustice, partiality and oppression (vv. 2–4).

III. The Psalmist speaks, describing the character of those judges,

16. "Ei" may refer to Jehovah or to Israel.—"Et erit tempus, etc.," may mean as in the paraphrase, or the reference may be to the disaster that would overtake the enemy and endure forever.

17. "Et cibavit eos, etc." Some authorities would change here, not only the tense, but the person also, and read: *And I would feed,* etc.

whose abuse of authority and neglect of duty have imperilled the foundations of the moral order of the world (v. 5).

IV. God again speaks, reminding His audience that, although as His representatives they deserve to be called gods and sons of the Most High, they shall nevertheless perish like ordinary mortals, like all other princes before them (vv. 6, 7).

V. The Psalmist calls on God to hasten the advent of the Messianic Kingdom and to take His seat as Ruler of all mankind (v. 8).

There are many points of similarity between this Psalm and Psalm LVII; and Isaias, iii, denounces the same kinds of injustice which the Psalmist is here condemning.

1. Psalmus Asaph.

God Addresses an Assembly of His Earthly Representatives, Upbraiding Them for Their Unjust Decisions (1–4).

Deus stetit in synagoga deorum: in medio autem deos dijudicat.

2. Usquequo judicatis iniquitatem: et facies peccatorum sumitis?

3. Judicate egeno et pupillo: humilem et pauperem justificate.

4. Eripite pauperem: et egenum de manu peccatoris liberate.

God takes His place, as Supreme Judge, in an assembly of judges and rulers, and passes judgment in their midst, saying:

"How long will you judge unjustly, favoring evil men?

"Procure justice for the needy and the orphan, vindicate the cause of the afflicted and the poor;

"Rescue the lowly and the poor from the power of the wicked."

The Psalmist Describes the Unjust Judges (5).

5. Nescierunt, neque intellexerunt; in tenebris ambulant: movebuntur omnia fundamenta terræ.

They have no insight or understanding of their duties, they live in moral darkness; and so the principles of the moral order of the world are imperilled.

2. "Facies sumitis" means to show partiality.

God Again Speaks, Reminding His Hearers of Their Fate (6, 7).

6. Ego dixi: Dii estis, et filii Excelsi omnes.	"I said indeed: 'You are gods, endowed with power from above, and all sons of the Most High';
7. Vos autem sicut homines moriemini: et sicut unus de principibus cadetis.	"And you shall die like the rest of men, you shall perish like every prince before you."

The Psalmist Calls on God to Hasten His Messianic Rule (8).

8. Surge, Deus, judica terram: quoniam tu hereditabis in omnibus gentibus.	Arise, O God, and rule over the earth, for Thou hast dominion over all the nations.

PSALM LXXXII (Heb. 83)

INTRODUCTION

In the preceding poem the Psalmist described a vision he had of the Almighty sitting in judgment on the unholy rulers of his nation. Here he sketches what seems to be an imaginary picture of Israel's unfriendly neighboring nations, all forming a confederacy against her with the purpose of destroying her utterly and obliterating the people of God from the face of the earth. He earnestly prays that, in such an event, God may not be as an indifferent spectator, refusing to intervene while enemy nations unite and advance to make an end of the Chosen People; but that, on the contrary, He may arise in His might, as of old He did against the Midianites and Canaanites, and humble Israel's foes, forcing them in dire defeat to acknowledge that He alone is supreme over all the world.

It seems best to regard this as a description of a possible combination against Israel, rather than as a narration of an actual occurrence; for we know of no period in Jewish history which satisfactorily cor-

6. "Dii estis." Cfr. Exod., xxii; Ps. LVII. Our Lord appealed to this verse when the Jews accused Him of blasphemy (John, x. 34 sqq.).

responds to the situation here depicted. Those authors who believe the Psalm relates actual history are divided between the Machabean struggles (I Mach., v) and the wars of Josaphat (II Par., xx), neither of which, however, completely fits the description of the Psalm.

Division:

I. A prayer that God may not be indifferent in Israel's supreme crisis (vv. 2–5).

II. An enumeration of Israel's enemies who have united to destroy her (vv. 6–9).

III. May Israel's enemies meet the fate of the Midianites and the Canaanites who fought against Gideon, and be brought low, until they acknowledge the supremacy of Jehovah's rule over the earth (vv. 10–19)!

1. Canticum Psalmi Asaph.

May God Be Not Indifferent to Israel's Distress (2–5)!

2. Deus, quis similis erit tibi? ne taceas, neque compescaris, Deus:

3. Quoniam ecce inimici tui sonuerunt: et qui oderunt te extulerunt caput.

4. Super populum tuum malignaverunt consilium: et cogitaverunt adversus sanctos tuos.

5. Dixerunt: Venite, et disperdamus eos de gente: et non memoretur nomen Israel ultra.

O God, who is like to Thee in power? Therefore, be not silent, be not still, O God!

For lo, Thine enemies are in uproar, and those that hate Thee have lifted up their head against us.

Against Thy people they plan malicious counsel, they conspire against Thy beloved ones.

They say: "Come, let us exterminate them as a nation, that the name of Israel may be remembered no more."

2. "Quis similis tibi." Heb.: *Let there be no rest to Thee,* that is, be not still.

4. "Malignaverunt consilium." Heb.: *They are making crafty deliberation.*—"Sanctos tuos." Heb.: *Thy hidden ones,* that is, those whom God conceals under His protection.

The Psalmist Gives a List of the Foes He Has in Mind (6–9).

6. Quoniam cogitaverunt unanimiter: simul adversum te testamentum disposuerunt,

7. Tabernacula Idumæorum et Ismaelitæ:
Moab et Agareni,
8. Gebal, et Ammon, et Amalec: alienigenæ cum habitantibus Tyrum.
9. Etenim Assur venit cum illis: facti sunt in adjutorium filiis Lot.

For the following have planned with unanimous consent, all together they have made a league against Israel, and therefore against Thee:

The Edomites and the Ismaelites, Moabites and Agarenes,

Gebal, Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

Assyria also has joined them, allied to the sons of Lot, the Moabites and Ammonites.

May These Foes of Israel Be Humbled, Till They Acknowledge Jehovah's Supremacy (10–19)!

10. Fac illis sicut Madian, et Sisaræ; sicut Jabin in torrente Cisson.
11. Disperierunt in Endor: facti sunt ut stercus terræ.
12. Pone principes eo-

O God, scatter these enemies, treat them like Midian and Sisara, like Jabin at the torrent of Cisson,

Who perished at Endor, whose corpses became as dung for the ground.

Treat their chiefs like Oreb and

7–9. "Tabernacula Idumæorum, etc.," *the tents of the Edomites,* etc., that is, the Edomites and Ismaelites who dwell in tents, leading a nomadic life. The Edomites dwelt between the Dead Sea and the Gulf of Akaba. The Ismaelites, also called Midianites, roamed over the deserts between Egypt and the north-west shore of the Persian Gulf. East of the Dead Sea were the Moabites, and east of Gilead lived the Agarenes or Agrites, who were descendants of Agar, Abraham's bondwoman and the mother of Ismael. Gebal is ancient Seir, which was the northern part of the mountains of Edom. The Ammonites came from beyond the Jordan, the Amalekites from the desert south of Palestine near the frontier of Egypt. The *alienigenæ* are the Philistines. Assur means Assyria—that is, the Assyrians, who were leagued in the Psalmist's mind with the sons of Lot, the Ammonites and Moabites.

10–12. For the victories here alluded to, see Judges, iv. v. vii. viii.

rum sicut Oreb, et Zeb, et Zebee, et Salmana:

Omnes principes eorum,

13. Qui dixerunt: Hereditate possideamus sanctuarium Dei.

14. Deus meus, pone illos ut rotam: et sicut stipulam ante faciem venti.

15. Sicut ignis, qui comburit silvam: et sicut flamma comburens montes:

16. Ita persequeris illos in tempestate tua: et in ira tua turbabis eos.

17. Imple facies eorum ignominia: et quærent nomen tuum, Domine.

18. Erubescant, et conturbentur in sæculum sæculi: et confundantur, et pereant.

19. Et cognoscant quia nomen tibi Dominus: tu solus Altissimus in omni terra.

Zeb, treat all their princes like Zebee and Salmana,

Who said: "Let us take possession of God's dwelling-place, the Holy Land."

O my God, whirl them away like dust, like straw before the wind.

As a fire that consumes a forest, and as a flame that sets hills ablaze,

So do Thou pursue them with Thy tempest, and dismay them in Thy rage.

Fill their faces with shame and disgrace, that they may be forced to turn to Thee, O Eternal!

Let them be put to shame and dismayed forever, yea, let them be confounded in their plans, and let them perish;

That they may know that Thy name is the Eternal, that Thou alone art the Most High over all the earth!

16. "In ira tua." Heb.: *With Thy hurricane.*

PSALM LXXXIII (Heb. 84)

INTRODUCTION

This beautiful poem expresses the joy and happiness of a pious pilgrim who, coming from afar, has at last arrived at the Sanctuary of his God in Jerusalem. He has been longing and pining for the hallowed courts, and, now that he is in them, he is happy, like a bird which has found a nest wherein to lay its young (vv. 2–4). How happy, he reflects, are they who, like the priests and Levites, dwell always in the house of the Lord (v. 5)! They also are happy who set out on pilgrimage to the Sanctuary, surmounting all difficulties as they proceed in the strength of the God of Sion (vv. 6–8). There in the Temple he first pours out his soul in prayer for the king, God's anointed, and then declares how precious is the privilege of access to Jehovah, who never fails to bless those who place their trust in Him (vv. 9–13).

The marked resemblance between this poem and Psalms XLI–XLII is admitted by all. They were doubtless all written by the same author, but this one under different circumstances. Here the Psalmist is actually at the Sanctuary, whereas he was detained in exile when he composed the other two. The terms relative to the Sanctuary—its "courts," "altars," etc.—can apply equally to the Tabernacle or the Temple.

1. In finem, Pro torcularibus filiis Core, Psalmus.

The Joy of Being in the Courts of the Lord (2–5).

2. Quam dilecta tabernacula tua, Domine virtutum!

How dear to us is Thy dwelling-place, O Lord of hosts!

3. Concupiscit, et deficit anima mea in atria Domini.

Cor meum et caro mea exsultaverunt in Deum vivum.

My soul has been longing and pining for the courts of the Lord, and now my whole being thrills with joy before the living God.

4. Etenim passer invenit sibi domum: et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua, Domine virtutum: rex meus et Deus meus.

For at last the sparrow has found a home, and the turtle-dove a nest, wherein to lay her young, even Thine altars, O Lord of hosts, my King and my God.

5. Beati, qui habitant in domo tua, Domine! in sæcula sæculorum laudabunt te.

Happy are they who live within Thy house! They praise Thee continually.

The Happiness of Those Who Make Pilgrimage to Sion (6–8).

6. Beatus vir, cujus est auxilium abs te: ascensiones in corde suo disposuit,

Happy is the man who puts his trust in Thee as he sets out on the pilgrimage to the Temple that he has determined to make.

7. In valle lacrymarum in loco quem posuit,

Though he passes through a lonely and darksome valley on his way to the goal he seeks, he has no fears;

8. Etenim benedictionem dabit legislator, ibunt de virtute in virtu-

For he knows that God who has prescribed the journey will bless the pilgrims, and so they be-

4. "Passer . . . . turtur," refer to the Psalmist and the Israelites who, from far away, have at last returned to their home, the Sanctuary.

5. "Qui habitant, etc.," that is, the priests and the Levites.

6, 7. "Ascensiones," that is, pious journeys, pilgrimages; but Heb.: *Highways,* that is, to Jerusalem.—"Disposuit" belongs to the following verse in Heb., which reads: *Passing through the valley of Baca* (*i.e.,* a waterless and barren vale), *they make it* (by faith) *a place of springs.* The faith of the pilgrims on their way to Jerusalem overcomes all obstacles.—*Vale of Baca* in Heb. should be *Valley of tears,* according to the ancient versions.—"In loco." Heb.: *Place of springs.*

8. "Etenim benedictionem dabit, etc." Heb.: *Yea, an early rain doth deck it with blessings,* still referring to the barren valley which faith transforms.—"Legislator," that is, God.

tem: videbitur Deus deorum in Sion.

come stronger as they go, till the God of gods at last reveals Himself in Sion.

In the Sanctuary the Pilgrim Pours Forth His Soul in Prayer (9–13).

9. Domine, Deus virtutum, exaudi orationem meam: auribus percipe, Deus Jacob.

O Lord, God of hosts, hear Thou my prayer. Listen, O God of Jacob.

10. Protector noster, aspice, Deus: et respice in faciem Christi tui:

God, our protector, behold us here present before Thee, and look graciously upon Thine anointed king and bless him.

11. Quia melior est dies una in atriis tuis, super millia.

Elegi abjectus esse in domo Dei mei: magis quam habitare in tabernaculis peccatorum.

Surely one day in Thy courts is better than a thousand outside. I would rather be only at the threshold of the house of my God, than dwell inside the tents of the wicked.

12. Quia misericordiam et veritatem diligit Deus: gratiam et gloriam dabit Dominus.

For God loves mercy and faithfulness, and He bestows favor and honor upon those who come to His Shrine.

13. Non privabit bonis eos, qui ambulant in innocentia: Domine virtutum, beatus homo, qui sperat in te.

No good thing will He withhold from those who walk uprightly. O Lord of hosts, happy is the man who trusts in Thee.

10. "Protector noster." Heb.: *Our shield.*—"Christi tui," that is, David.
12. "Quia misericordiam et veritatem, etc." Heb.: *For a sun and a shield is Yahweh God.*

PSALM LXXXIV (Heb. 85)

INTRODUCTION

Through Jeremias (xxxiii. 8 sqq.) and Isaias (xl–xlvi) the Lord had promised to deliver Israel from the Babylonian captivity and receive her once more into His favor. And while the first part of this divine promise has been fulfilled, yet God seems not entirely to have withdrawn His anger, for the condition of the returned exiles leaves much to be desired: only a few have returned, unsettlement and sadness prevail throughout the land, and the glowing hopes of the prophets have not been realized. Therefore, the Psalmist here prays on behalf of the nation that the Lord would hearten His people by a new manifestation of His power; and in answer to His prayer he is assured that God's promises of good have not been forgotten, but shall surely be fulfilled: He will yet dwell among His people and bless them, and accomplish all that the prophets have foretold. The Psalm has three divisions:

I. The Psalmist recalls the graces and mercies of the restoration from exile (vv. 2–4).

II. In the name of the nation the Psalmist prays that the Lord would complete the blessings of the liberation (vv. 5–8).

III. Having received a favorable reply to his prayer, the Psalmist utters a song of prophetic consolation, assuring the people that rich blessings are in store for those who fear Jehovah (vv. 9–14).

1. In finem, Filiis Core, Psalmus.

The Psalmist Recalls the Deliverance from Exile (2–4).

2. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.	O Lord, Thou hast blessed Thy Holy Land, bringing back the exiles of Jacob, Thy people;
3. Remisisti iniquitatem plebis tuæ: operuisti omnia peccata eorum.	Thou hast pardoned the iniquity of Thy people, covering all their sins;

2. "Benedixisti." Heb.: *Thou hast been favorable to.*

4. Mitigasti omnem iram tuam: avertisti ab ira indignationis tuæ.

Thou hast withdrawn all Thy fury, turning aside Thy burning wrath.

May the Lord Complete the Blessings of the Liberation (5–8)!

5. Converte nos, Deus, salutaris noster: et averte iram tuam a nobis.

But do Thou restore us completely, O God our Saviour, and abandon entirely Thine anger towards us.

6. Numquid in æternum irasceris nobis? aut extendes iram tuam a generatione in generationem?

Wilt Thou be angry with us forever? Wilt Thou prolong Thy wrath from age to age?

7. Deus, tu conversus vivificabis nos: et plebs tua lætabitur in te.

Surely, O God, Thou wilt again revive us, and Thy people shall rejoice in Thee.

8. Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis.

Show us, O God, Thy favor, and grant us Thy saving aid.

Rich Blessings Are in Store for Those Who Fear the Lord (9–14).

9. Audiam quid loquatur in me Dominus Deus: quoniam loquetur pacem in plebem suam.

Et super sanctos suos, et in eos, qui convertuntur ad cor.

I will listen to what the Lord God says to me; surely He speaks words of peace to His people, to His worshippers, and to all those who turn to Him from their heart.

5. "Converte nos," *restore us completely.*

7. "Deus, tu conversus, etc." Heb.: *Wilt Thou not again revive us?*

9. "In me" is not in Heb. or St. Jer.—"Et in eos, qui, etc." Heb.: *But let them not return to folly,* which does not fit the context so well as the Vulg. and LXX reading.

10. Verumtamen prope timentes eum salutare ipsius: ut inhabitet gloria in terra nostra.

11. Misericordia et veritas obviaverunt sibi: justitia et pax osculatæ sunt.

12. Veritas de terra orta est: et justitia de cœlo prospexit.

13. Etenim Dñus dabit benignitatem: et terra nostra dabit fructum suum.

14. Justitia ante eum ambulabit: et ponet in via gressus suos.

Yea, His help is near for them who revere Him, that prosperity may dwell once more in our land.

For the mercy of God and His faithfulness have united, His justice and His peace have embraced;

His faithfulness is springing, as it were, from the earth, and His kindness looks down from heaven.

Yes, the Lord will give us blessings, and our land shall yield its increase.

Justice shall go before Him, and make a way for His footsteps to walk in.

PSALM LXXXV (Heb. 86)

INTRODUCTION

The Psalmist here, in a series of pathetic appeals, begs Jehovah to deliver him from a condition of sorrow and wretchedness to which godless oppressors have reduced him. He is confident of help, because he is the devoted servant of the great Lord, who alone is God, and who only does wondrous things. Looking forward to the Messianic era, he sees the time when all nations will pay homage to the God of Israel, whose revealed character is one overflowing with love and kindness. The Psalmist promises to praise this merciful Lord, and in conclusion asks for a token of divine favor towards himself as a proof against his enemies that God guides and protects him.

This Psalm is made up of fragments from other Davidic psalms found in Book I of the Psalter. It may be divided as follows:

10–14. These verses refer in a special manner to the rich blessings of the Messianic age.

I. The Psalmist describes his wretched condition, and hopes for help because he is the loyal servant of God (vv. 1–7).

II. His confidence is grounded on the incomparable nature of God, which all nations will yet recognize and which he himself will glorify forever (vv. 8–13).

III. He points out the source of his trouble, and begs his kind and gracious Lord to vindicate him to the shame and confusion of his oppressors (vv. 14–17).

Oratio ipsi David.

The Psalmist Describes His Condition, Hoping for Help (1–7).

1. Inclina, Domine, aurem tuam, et exaudi me: quoniam inops, et pauper sum ego.

Incline Thine ear to me, O Lord, and answer me, for I am afflicted and poor.

2. Custodi a n i m a m meam, quoniam sanctus sum: salvum fac servum tuum, Deus meus, sperantem in te.

Preserve my life, for I am faithful to Thee; save Thy servant, O my God, who trusts in Thee.

3. M i s e r e r e mei, Domine, quoniam ad te clamavi tota die:

Have pity on me, O Lord, for I cry to Thee all day long.

4. Lætifica a n i m a m servi tui, quoniam ad te, Domine, animam meam levavi.

Gladden the soul of Thy servant; for Thou, O Lord, art the object of all my prayers and aspirations.

5. Quoniam tu, Domine, suavis, et mitis: et multæ misericordiæ omnibus invocantibus te.

For Thou, O Lord, art kind and forgiving, abounding in love towards all who call on Thee.

6. Auribus percipe, Domine, orationem meam: et intende voci deprecationis meæ.

Listen, O Thou Eternal, to my prayer, and attend to my pleading cry.

7. In die tribulationis meæ clamavi ad te: quia exaudisti me.

I call on Thee in the day of my distress, full of confidence that Thou wilt answer me.

The Psalmist Grounds His Confidence on the Character of God (8–13).

8. Non est similis tui in diis, Domine: et non est secundum opera tua.

9. Omnes gentes quascumque fecisti venient, et adorabunt coram te, Domine: et glorificabunt nomen tuum.

10. Quoniam magnus es tu, et faciens mirabilia: tu es Deus solus.

11. Deduc me, Domine, in via tua, et ingrediar in veritate tua: lætetur cor meum ut timeat nomen tuum.

12. Confitebor tibi, Domine Deus meus, in toto corde meo, et glorificabo nomen tuum in æternum:

13. Quia misericordia tua magna est super me: et eruisti animam meam ex inferno inferiori.

There is no god like Thee, O Lord; there are no deeds like Thine.

May all nations which Thou hast made come and pay Thee homage, O Lord, glorifying Thy name!

For Thou art great and a worker of wonders; Thou alone art God.

Lead me, O Lord, in the way of Thy commandments, that I may walk according to Thy law; let my heart rejoice in reverencing Thy name.

With all my heart I will praise Thee, O Lord my God; I will glorify Thee forever;

For great is Thy love for me, saving me from the farthest recesses of death.

11. "Lætetur, etc." Heb.: *Unite my heart, so as to fear Thy name,* that is, let all my powers and affections be concentrated on Thee.

13. "Ex inferno, etc." Heb.: *From the nethermost Sheol,* that is, from greatest distress.

The Psalmist Begs Deliverance from Those Who Trouble Him (14–17).

14. Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam: et non proposuerunt te in conspectu suo.

O God, the wicked have risen up against me, and a band of violent men seek to murder me, men who act as if Thou didst not exist.

15. Et tu, Domine, Deus miserator et misericors, patiens, et multæ misericordiæ et verax.

But Thou, O Lord, art a God gracious and kind, slow to anger, and full of mercy and fidelity to Thy promises.

16. Respice in me, et miserere mei, da imperium tuum puero tuo: et salvum fac filium ancillæ tuæ.

Look, therefore, upon me with pity; give strength to Thy servant; and save me, Thy special attendant.

17. Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur: quoniam tu, Domine, adjuvisti me, et consolatus es me.

Show me some sign of Thy favor, that they who hate me may see it, and be brought to shame, observing that Thou, O Lord, hast helped me and consoled me.

PSALM LXXXVI (Heb. 87)

INTRODUCTION

Here we have a song of Sion, a hymn in honor of Jerusalem which God had chosen for His dwelling-place. The prophets had frequently extolled the grandeur and magnificence, the future glory and greatness of the Holy City on Mount Sion; but when it had been laid in ruins

16. "Da imperium, etc." St. Jer.: *Da fortitudinem tuam servo tuo.*— "Filium ancillæ tuæ," means a slave born in the house (Gen., xiv. 14), one therefore who enjoys a closer relationship with the family.

by the Chaldeans in 587 B.C., and all its beauty desolated, the people slowly came to realize that God's promises were meant to find their fulfillment, not in temporal and political ways, but in a spiritual manner. It was not the meaning of the prophets that Jerusalem was to be the capital of a great earthly empire, but rather that she should become the center of the pure worship of God and the spiritual home of all true believers. The purpose, therefore, of the Psalmist in this prophetic song was to teach that the day would come when from all parts of the earth worshippers would look to Jerusalem as to their mother, and would journey to Sion to take part in the services of the Temple. Still more, this Psalm was intended to foretell the final incorporation of the Gentile nations into the spiritual Jerusalem, the Church of Christ. Hence, tradition is unanimous in understanding the present Psalm of the call of the Gentiles into the new and universal nationality of the Israel of God, which is the Christian people. We may divide it into three parts:

I. God loved Sion, the City of Jerusalem, above all other cities and has made it heir of glorious promises (vv. 1–3).

II. The glorious promises are now explained: Sion is to be the mother of all nations (vv. 4–6).

III. The universal rejoicing with which her new citizens shall greet Sion as their mother (v. 7).

1. Filiis Core, Psalmus Cantici.

The Glory of Sion, God's Favorite City (1–3).

Fundamenta ejus in montibus sanctis:	God's dwelling is on the sacred hills.
2. Diligit Dominus portas Sion super omnia tabernacula Jacob.	The Lord loves the gates of Sion, the City of Jerusalem, more than all the other cities of Palestine.
3. Gloriosa dicta sunt de te, civitas Dei.	Glorious things are said of you, O city of God.

1. "Fundamenta," that is, the city of God, God's dwelling.

Sion Is to Be the Mother of All Nations (4–6).

4. Memor ero Rahab et Babylonis, scientium me.
Ecce alienigenæ et Tyrus, et populus Æthiopum, hi fuerunt illic.

I will number Egypt and Babylon among the nations that shall one day acknowledge and worship Me. Lo! the Philistines and Tyre and the Ethopians shall be counted as natives of Jerusalem.

5. Numquid Sion dicet: Homo et homo natus est in ea: et ipse fundavit eam Altissimus?

Yea, of Sion it shall be said: "Each one was born in her; and the Most High Himself has founded her and shall keep her."

6. Dominus narrabit in scripturis populorum, et principum: horum qui fuerunt in ea.

In His record of the peoples and princes the Lord shall write: "All these were born in Sion," and so are citizens of Jerusalem.

The Universal Rejoicing of the Citizens of Sion (7).

7. Sicut lætantium omnium habitatio est in te.

All singing and dancing, they shall say: "Our dwelling is in you, O Sion!"

4. God is the speaker.—"Hi fuerunt," *were born,* is plural also in LXX, but singular in Heb. and St. Jer.: *was born.*

5. Sion was to become the mother city of the world.—"Homo et homo" is a Hebraism, meaning *each and every man.*

6. When the Lord comes to make a final registration of the peoples of the world, He finds that all nations have had their spiritual birth in Sion.

7. The text of this verse is very doubtful, but the paraphrase gives the meaning as best gathered from the Hebrew. The Vulgate means that all the citizens of Sion are full of joy and gladness.

PSALM LXXXVII (Heb. 88)

INTRODUCTION

This is acknowledged to be the saddest of the Psalms. Unlike other pathetic cries of the Psalter, which, however darksome, always terminate amid rays of light and hope, this one proceeds and ends in deepening gloom. But just because the Psalmist, in his desperate plight, foresees no hope of relief and yet clings tenaciously to God, this Psalm affords a supreme example of perfect faith in the goodness of God, which refuses to be shaken by any appearances to the contrary or any temptations to infidelity.

This Psalm is descriptive of an individual who from his early years has been afflicted with some loathsome disease, doubtless leprosy, that has barred him from society and the Temple worship, and left him forsaken even by friends and relatives. He is as good as dead; nay, he is already reckoned among the dead, while yet alive. There is for him no prospect of any betterment, even in the world to come, for in the shadowy land of Sheol all intercourse and communion with his Maker will be at an end. The wrath of the Eternal sweeps over him and surrounds him on every side, and yet he continues his prayer for mercy and casts himself unreservedly on the divine clemency as the darkness deepens.

The Fathers have rightly seen in this Psalm a description of the Messiah in His passion. The language employed resembles that of the Book of Job, of Lamentations, and of Psalms XXXII and XXXVIII especially.

Division:

I. The Psalmist pleads for divine aid through a description of his intense sufferings (vv. 2–10).

II. His prayer is constant, for his life is nearly gone; and in the grave, the land of oblivion, he feels his communion with God will be broken (vv. 11–13).

III. He utters a final cry, casting himself on God who seems to have rejected him forever (vv. 14–19).

1. Canticum Psalmi, Filiis Core, in finem, Pro Maheleth ad respondendum, intellectus Eman Ezrahitæ.

The Psalmist Appeals for Help, Describing His Sufferings (2–10).

2. Domine, Deus salutis meæ: in die clamavi, et nocte coram te.

O Thou Eternal, God of my salvation, day and night I cry to Thee for help.

3. Intret in conspectu tuo oratio mea: inclina aurem tuam ad precem meam:

Let my prayer come before Thee; incline Thine ear to my appeal.

4. Quia repleta est malis anima mea, et vita mea inferno appropinquavit.

For my soul is full of evils, and my life is on the verge of the grave.

5. Æstimatus sum cum descendentibus in lacum: factus sum sicut homo sine adjutorio,

I am already reckoned among those that go down to death; I am become like a man without help,

6. Inter mortuos liber. Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius: et ipsi de manu tua repulsi sunt.

Alone among the dead, like the slain lying in their graves, whom Thou rememberest no more, and who are deprived of Thy gracious help and protection.

7. Posuerunt me in lacu inferiori: in tenebrosis, et in umbra mortis.

Thou hast placed me in the nethermost pit, in dark places, and in the shadow of death.

8. Super me confirmatus est furor tuus: et omnes fluctus tuos induxisti super me.

Thy wrath lies heavily upon me; all Thy billows of fury sweep over me.

5. "Sine adjutorio." Heb.: *Without strength.*
7. "In umbra mortis." Heb.: *In the deeps.*
8. "Confirmatus est." Heb.: *Lies heavily.*—"Induxisti, etc." Heb.: *Thou hast afflicted (me with) all Thy billows.*

9. Longe fecisti notos meos a me: posuerunt me abominationem sibi.

Traditus sum, et non egrediebar:

10. Oculi mei languerunt præ inopia.

Clamavi ad te, Domine, tota die: expandi ad te manus meas.

Thou hast removed mine acquaintances far from me; they regard me as an abomination. I am imprisoned and cannot escape.

Mine eyes are wasted with grief. Daily I cry to Thee, O Thou Eternal; I stretch out my hands to Thee in prayer.

The Sufferer's Life Is Nearly Gone, and in the Grave He Can No Longer Commune with God (11–13).

11. Numquid mortuis facies mirabilia: aut medici suscitabunt, et confitebuntur tibi?

12. Numquid narrabit aliquis in sepulcro misericordiam tuam, et veritatem tuam in perditione?

13. Numquid cognoscentur in tenebris mirabilia tua: et justitia tua in terra oblivionis?

Canst Thou work wonders for the dead? Can the ghostly dwellers of the grave arise to praise Thee?

Shall anyone recount Thy kindness in the grave, and Thy faithfulness in the world below?

Shall Thy wonders be known in the darkness of the tomb, and Thy justice in the land of forgetfulness?

The Sufferer Casts Himself upon God (14–19).

14. Et ego ad te, Domine, clamavi: et mane oratio mea præveniet te.

Therefore, I cry to Thee for help, O Lord; my prayer comes to Thee in the morning.

11. "Medici" should be *shades* of the dead, and "suscitabunt" should be *shall arise*, according to the correct reading of the Hebrew and St. Jerome.

15. Ut quid, Dñe, repellis orationem meam: avertis faciem tuam a me?

Why, O Lord, dost Thou reject my prayer? Why dost Thou hide Thy face from me, refusing all help?

16. Pauper sum ego, et in laboribus a juventute mea: exaltatus autem, humiliatus sum et conturbatus.

I am poor and wretched from my youth; and, though grown up, I am crushed and dismayed.

17. In me transierunt iræ tuæ: et terrores tui conturbaverunt me.

Thy burning wrath has swept over me: Thy terrors have confounded me;

18. Circumdederunt me sicut aqua tota die: circumdederunt me simul.

They have encompassed me like water all day long, closing round on every side.

19. Elongasti a me amicum et proximum: et notos meos a miseria.

Thou hast put far from me friend and neighbor, leaving darkness as my companion.

PSALM LXXXVIII (Heb. 89)

INTRODUCTION

This Psalm was most probably written during the exile in Babylon. The Davidic Kingdom has been overthrown, Jerusalem is in ruins, the Temple is no more. It would seem that God's promises to David of an abiding rule and a universal dominion have failed, leaving Israel an object of scorn to her neighbors and the laughing-stock of her foes.

It is about all this that the Psalmist is here complaining, but he makes his complaint very adroitly. He begins by praising the kindness and faithfulness of Jehovah, as manifested in the solemn covenant with

15. "Orationem." Heb.: *Soul.*

16. "Exaltatus autem, humiliatus sum." Heb.: *I have borne Thy terrors (till) I am distracted.*

19. "Notos meos, etc.," *Thou hast kept my companions away from my misery* (that is, *away from me*).—"A miseria." Heb.: *Darkness.*

David, by which He promised to give to His anointed king an everlasting and unlimited throne (vv. 2–5). He then proceeds to celebrate the power and fidelity, the love and equity of Jehovah—the sure guarantees of His promises, which are proclaimed alike by heaven and earth, by the sea and terrestrial powers (vv. 6–15). How happy the people who have such a God, and whose king has been chosen by Him (vv. 16–19)! Next, he gives an extended poetical paraphrase of the Messianic promises made to David through Nathan (II Kings, vii), which assured the king and his successors of an eternal kingdom of vast power and unlimited prosperity, and which not even the unfaithfulness of succeeding generations could make void or violable (vv. 20–38).

After this glorious description of divine pledges, the Psalmist passes to a survey of the actual state of Israel's dethroned head, plundered kingdom, and desolate people. What has become of all those solemn promises of Israel's almighty God (vv. 39–46)? From complaint he turns to prayer, and, pleading the shortness and weakness of human life, begs God to hasten His help, lest Israel perish forever and her enemies triumph in their derision of her (vv. 47–52).

Verse 53 is a doxology making the end of Book III of the Psalter.

1. Intellectus Ethan Ezrahitæ.

God's Truth and Fidelity Are a Guarantee that His Promises to David Can Never Fail (2–5).

2. Misericordias Domini in æternum cantabo.

In generationem et generationem annuntiabo veritatem tuam in ore meo.

I will sing of the mercies of God forever; through all the ages I will proclaim Thy faithfulness to Thy promises.

3. Quoniam dixisti: In æternum misericordia ædificabitur in cœlis: præparabitur veritas tua in eis.

For Thou hast promised that Thy love shall abide forever in the heavens; there Thy faithfulness is firmly fixed.

4. Disposui testamen-

Thou didst say: "I have made

3. "Dixisti," as in LXX and St. Jer.; but Heb. has first person: *I have said.*
4. "Electis meis." Heb. and St. Jer. have singular: *My chosen one.*

tum electis meis: juravi David servo meo:

5. Usque in æternum præparabo semen tuum.

Et ædificabo in generationem et generationem sedem tuam.

a covenant with my chosen one, I have sworn to David, my servant:

"I will make your dynasty endure forever, I will make your throne last for all time."

The Psalmist Extols the Attributes of God (6–15).

6. Confitebuntur cœli mirabilia tua, Domine: etenim veritatem tuam in ecclesia sanctorum.

7. Quoniam quis in nubibus æquabitur Domino: similis erit Deo in filiis Dei?

8. Deus, qui glorificatur in consilio sanctorum: magnus et terribilis super omnes qui in circuitu ejus sunt.

9. Domine Deus virtutum, quis similis tibi? potens es, Domine, et veritas tua in circuitu tuo.

10. Tu dominaris potestati maris: motum autem fluctuum ejus tu mitigas.

11. Tu humiliasti, sicut vulneratum, superbum: in

The heavens proclaim Thy wondrous deeds for Israel, O Lord, and Thy faithfulness in the assembly of the angels.

For who above is equal to the Eternal? Who among the angels of God can compare with God?

A God who is glorified in the heavenly council, mighty and terrible above all around Him!

O Thou Eternal, God of hosts, who can compare with Thee? Mighty art Thou, O Eternal, and Thy faithfulness is ever with Thee.

Thou rulest the power of the sea, Thou dost calm its swelling waves;

Thou didst crush, as with a mortal blow, the proud ruler of

11. "Sicut vulneratum," *as one that is slain.*

brachio virtutis tuæ dispersisti inimicos tuos.

12. Tui sunt cœli, et tua est terra; orbem terræ et plenitudinem ejus tu fundasti:

13. Aquilonem et mare tu creasti.

Thabor et Hermon in nomine tuo exsultabunt:

14. Tuum brachium cum potentia.

Firmetur manus tua, et exaltetur dextera tua:

15. Justitia et judicium præparatio sedis tuæ.

Misericordia et veritas præcedent faciem tuam:

Egypt, scattering Thine enemies with the might of Thine arm.

Thine are the heavens, and Thine is the earth; the world and its fullness Thou hast founded.

The north and the sea Thou hast created; Thabor in the west and Hermon in the east acclaim Thee as their builder.

Thine is an arm of might; strong is Thy hand; uplifted is Thy right hand.

Justice and equity are the basis of Thy throne; love and faithfulness go before Thee as Thine attendants.

Happy the People Whom Such a God Rules (16–19).

16. Beatus populus, qui scit jubilationem.

Domine, in lumine vultus tui ambulabunt;

17. Et in nomine tuo exsultabunt tota die: et in justitia tua exaltabuntur.

18. Quoniam gloria virtutis eorum tu es: et in beneplacito tuo exaltabitur cornu nostrum.

19. Quia Domini est

Happy the people who know Thy festal songs, who live under the protection of Thy favor, O Lord.

All day long they exult in Thee, and in Thy justice they are exalted.

For Thou art the boast of their strength, they glory in Thy help, and by Thy favor our power shall be exalted;

For the Lord is our protector,

13. "Mare." Heb.: *South.*
19. "Assumptio." St. Jer.: *Protection;* Heb.: *Shield.*

assumptio nostra: et sancti Israel regis nostri.

and the Holy One of Israel is our King.

God Promised to Choose David as King and to Give Him an Enduring Rule (20–38).

20. Tunc locutus es in visione sanctis tuis, et dixisti: Posui adjutorium in potente: et exaltavi electum de plebe mea.

Formerly through prophecy Thou didst speak to Thy pious ones, to Thy prophets, Samuel and Nathan, saying: "I have given My help to a mighty one, I have raised up a chosen man from the people.

21. Inveni David, servum meum: oleo sancto meo unxi eum.

"I have found David, My servant, I have anointed him as king with My holy oil;

22. Manus enim mea auxiliabitur ei: et brachium meum confortabit eum.

"My hand shall help him against enemies, and Mine arm shall support him;

23. Nihil proficiet inimicus in eo, et filius iniquitatis non apponet nocere ei.

"The foe shall not beguile him, and the wicked shall not hurt him;

24. Et concidam a facie ipsius inimicos ejus: et odientes eum in fugam convertam.

"I will shatter his enemies before him, and will put to flight those who hate him;

25. Et veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

"My loyalty and love shall be with him, and through Me his power shall be exalted;

23. "Nihil proficiet, etc.," *the enemy shall not succeed against him.* Paraphrase follows Heb.—"Apponet" is a Semitism for *again.*

24. "In fugam convertam." Heb.: *I will smite.*

26. Et ponam in mari manum ejus: et in fluminibus dexteram ejus

"I will extend his rule to the Mediterranean, and his authority as far as the Euphrates.

27. Ipse invocabit me: Pater meus es tu: Deus meus, et susceptor salutis meæ.

"He shall address Me thus: 'Thou art my Father, my God, and the source of my safety.'

28. Et ego primogenitum ponam illum excelsum præ regibus terræ.

"Moreover, I will make him My first-born, the highest of all kings on earth;

29. In æternum servabo illi misericordiam meam: et testamentum meum fidele ipsi.

"Forever will I keep My love for him, and My covenant with him shall be firm;

30. Et ponam in sæculum sæculi semen ejus: et thronum ejus sicut dies cœli.

"I will preserve his dynasty forever, and his throne shall endure like the heavens.

31. Si autem dereliquerint filii ejus legem meam: et in judiciis meis non ambulaverint:

"But if his sons forsake My law, and follow not My orders,

32. Si justitias meas profanaverint: et mandata mea non custodierint:

"If they profane My statutes, and obey not My commands,

33. Visitabo in virga iniquitates eorum: et in verberibus peccata eorum.

"Then I will visit their iniquities with the rod, and their sins with stripes;

34. Misericordiam autem meam non dispergam ab eo: neque nocebo in veritate mea:

"Yet, My love I will not turn from him, and I will never belie My loyalty to him.

27. "Susceptor." Heb.: *Rock.*
30. "Dies cœli," *as long as heaven endures.*

35. Neque profanabo testamentum meum: et quæ procedunt de labiis meis non faciam irrita.

"I will not violate My covenant with him, and what has once passed from My lips I will never change.

36. Semel juravi in sancto meo, si David mentiar:

"Once for all I took a solemn oath, and I will keep My word to David:

37. Semen ejus in æternum manebit.

"His dynasty shall continue forever,

38. Et thronus ejus sicut sol in conspectu meo, et sicut luna perfecta in æternum: et testis in cœlo fidelis.

"And his throne shall endure before Me like the sun, fixed as the moon for evermore; and the Witness in heaven, who promises these things, is faithful."

But the Actual State of Affairs in Israel Is in Sad Contrast to These Solemn Promises (39–46).

39. Tu vero repulisti et despexisti: distulisti Christum tuum.

But now, Lord, Thou hast rejected and despised the house of David, Thou art enraged against Thine anointed king and Thy chosen people.

40. Evertisti testamentum servi tui: profanasti in terra sanctuarium ejus.

Thou hast spurned the covenant with Thy servant, and thrown his Sanctuary to the ground;

41. Destruxisti omnes sepes ejus: posuisti firmamentum ejus formidinem.

Thou hast demolished all his walls, and laid his fortifications in ruins;

42. Diripuerunt eum omnes transeuntes viam: factus est opprobrium vicinis suis.

The passers-by all plunder him, he has become a reproach to his neighbors;

38. "Testis" is Yahweh Himself.
40. "Sanctuarium." Heb.: *Crown;* St. Jer.: *Diadem.*
41. "Formidinem." Heb.: *Ruin.*
42. "Vicinis suis" refers to the Edomites, Arabians, Syrians, etc.

43. Exaltasti dexteram deprimentium eum: lætificasti omnes inimicos ejus.

Thou hast allowed his oppressors to triumph over him, and hast gladdened all his foes;

44. Avertisti adjutorium gladii ejus: et non es auxiliatus ei in bello.

Thou hast withheld Thine aid from his sword, and hast not helped him in battle;

45. Destruxisti eum ab emundatione: et sedem ejus in terram collisisti.

Thou hast stripped him of his glory, and hast hurled his throne to the earth.

46. Minorasti dies temporis ejus: perfudisti eum confusione.

Thou hast shortened his days, and hast covered him with disgrace.

The Psalmist Appeals to God to Withdraw His Anger and to Help Israel in Her Distress (47–53).

47. Usquequo, Domine, avertis in finem: exardescet sicut ignis ira tua?

How long, O Lord, wilt Thou turn away from us? Shall it be forever? How long shall Thy wrath burn like a fire?

48. Memorare quæ mea substantia: numquid enim vane constituisti omnes filios hominum?

Remember how frail is my mortal life, how empty and futile Thou hast made all men.

49. Quis est homo qui vivet, et non videbit mortem: eruet animam suam de manu inferi?

For what man is there that can live on, and not see death? Who can save himself from the grave?

44. "Adjutorium gladii ejus." Heb.: *The rock of his sword,* referring to the hard edge of his sword, which was as hard as flint.

45. "Ab emundatione." R. V.: *His brightness, i.e.,* the luster of his kingdom.

47. "Avertis." Heb.: *Wilt Thou hide Thyself.*

48. "Memorare, etc." Heb.: *Remember what a fleeting life I am.*— "Numquid enim, etc." Heb.: *For what vanity hast Thou created all the sons of men?*

50. Ubi sunt misericordiæ tuæ antiquæ, Domine, sicut jurasti David in veritate tua?

Where are Thy former favors, O Lord, which Thou didst pledge to David faithfully?

51. Memor esto, Dñe, opprobrii servorum tuorum (quod continui in sinu meo) multarum gentium.

Be mindful, O Lord, of the taunts thrown at Thy servants, the reproach which I have to bear from many peoples,

52. Quod exprobraverunt inimici tui, Domine, quod exprobraverunt commutationem Christi tui.

The reproach wherewith Thine enemies, O Lord, have reviled, wherewith they have reviled the successor of Thine anointed.

53. Benedictus Dominus in æternum: fiat, fiat!

Blessed be the Lord for evermore! So be it, so be it!

51. "Quod continui, etc." Heb.: *(How) I bear in my bosom (the reproach) of many people.*

52. "Commutationem, etc." Heb.: *Footsteps of Thine anointed.*

THE FOURTH BOOK OF THE PSALTER

PSALM LXXXIX (Heb. 90)

INTRODUCTION

In this dignified and deeply religious poem the Psalmist is praying that his people, now under the frown of God's wrath for their sins, may again be restored to the divine favor. Age after age God has been their helper; He is eternal and they are transitory; to Him a thousand years are like the flight of one day, like an hour passing in the night, while they are like grass that springs up in the morning and is dead before evening. True, their sins have provoked the divine displeasure and are the cause of all their sorrow. Would, says the Psalmist, that they recognized this, and that they might learn the spiritual lessons that their sufferings are intended to teach! He then humbly prays that Jehovah may relent and pardon, and may grant them restoration and joy for all the years they have known sadness and misfortune.

If this Psalm did not seem to be reflecting on a long period of national existence (v. 1), there would not be much difficulty in ascribing its authorship to Moses, as is done by the title, for it is really a meditation on Gen., iii. 19, and its majestic tone reminds us of the great leader of God's people. But since the fact is otherwise, and since we find in it repeated echoes of Job (xiv. 1), Isaias (xl. 6), and Lamentations (v. 16–22), it seems better to place its composition during or towards the close of the exile in Babylon.

It falls into three divisions:

I. God has always been the refuge of His people; and He is the eternal and sovereign Master of brief human life (vv. 1–6).

II. Israel's short life, on account of her sins, is being consumed in God's anger (vv. 7–12).

III. A prayer for restoration to the divine favor (vv. 13–17).

1. Oratio Moysi hominis Dei.

God's Eternity, and Man's Frailty and Shortness of Life (1–6).

Domine, refugium factus es nobis: a generatione in generationem.

2. Priusquam montes fierent, aut formaretur terra, et orbis: a sæculo et usque in sæculum tu es Deus.

3. Ne avertas hominem in humilitatem: et dixisti: Convertimini filii hominum.

4. Quonam mille anni ante oculos tuos, tanquam dies hesterna, quæ præteriit,

Et custodia in nocte,

5. Quæ pro nihilo habentur, eorum anni erunt.

6. Mane sicut herba transeat, mane floreat, et transeat: vespere decidat, induret, et arescat.

Lord, Thou hast been our refuge, a home for Thy people, age after age.

Before the hills were made, before the earth and world were formed, Thou wast existing, O God, and Thou abidest forever.

Thou turnest man back to dust, saying: "Return, children of men, sons of Adam, to the dust from which you were taken."

Thou art eternal, for a thousand years before Thee are as yesterday that is gone, as an hour passing in the night;

But the years of men are as nothing.

Man passes away like grass, like grass which at dawn is fresh and flourishing, and by evening falls, becomes hard and withers.

2. "Formaretur." Heb.: *Thou didst bring forth.*

3. "Ne avertas, etc." Heb.: *Thou turnest man back to dust.*

4. "Custodia," a third part of the night, according to the ancient division of the Jews.

5. The Hebrew is uncertain here, and probably corrupt. It seems to say: *Thou sweepest them away; they are* (like) *sheep.* Some authorities propose an emendation of the Hebrew so as to read: *Thou sowest them year by year,* thus connecting the verse with the following (Boylan).

6. "Transeat." Heb.: *Shoots forth, flourishes.*

Israel's Short Life Is Being Spent Under the Cloud of God's Anger (7–12).

7. Quia defecimus in ira tua, et in furore tuo turbati sumus.

So it is with us, we fade away because of Thine anger, and are dismayed by Thy wrath.

8. Posuisti iniquitates nostras in conspectu tuo: sæculum nostrum in illuminatione vultus tui.

For Thou hast set our iniquities before Thee, and laid bare our sinful life by the light of Thy countenance.

9. Quoniam omnes dies nostri defecerunt: et in ira tua defecimus.

Anni nostri sicut aranea meditabuntur:

Therefore, all our days decline through Thy displeasure; we bring our years to a close with a sigh.

10. Dies annorum nostrorum in ipsis septuaginta anni:

Si autem in potentatibus octoginta anni: et amplius eorum labor et dolor.

Quoniam supervenit mansuetudo: et corripiemur.

The days of our life make seventy years, or eighty at most, and all beyond that is toil and trouble; for weakness and illness overtake us, and, thus afflicted, we flit away.

11. Quis novit potestatem iræ tuæ: et præ timore tuo iram tuam

12. Dinumerare?

Yet, who knows the full force of Thy displeasure, or reckons Thy wrath as Thy fear demands?

8. "Sæculum nostrum." Heb.: *Our hidden* (sin); St. Jer.: *Negligentias nostras;* Targum: *Our youth.*

9. Defecimus, etc.," should read as in Heb.; *We consume our years as a sigh,* that is, our life is quickly passed, but in sorrow and weariness.—"Meditabuntur" is a wrong rendering of the Hebrew word for *sigh.*

10. "Amplius eorum." Heb.: *Their pride,* that is, their boast.—"Quoniam supervenit, etc." Heb.: *For it is soon passed, and we fly away.*—"Corripiemur" is a corruption derived from the LXX, and should be "avolamus," according to the Hebrew and St. Jerome.

11. "Præ timore tuo." Heb. and St. Jer.: *Secundum timorem tuum.*

Dexteram tuam sic notam fac: et eruditos corde in sapientia.

Therefore, make us understand that it is Thy right hand which is punishing us, that so we may become truly wise.

A Prayer for the Return of God's Favor (13–17).

13. Convertere, Domine; usquequo? et deprecabilis esto super servos tuos.

Turn to us again, O Thou Eternal. How long wilt Thou continue angry with us? Be gracious once more to Thy servants.

14. Repleti sumus mane misericordia tua: et exsultavimus, et delectati sumus omnibus diebus nostris.

Let us soon be comforted with Thy lovingkindness, that we may rejoice and be glad all our days.

15. Lætati sumus pro diebus, quibus nos humiliasti: annis quibus vidimus mala.

Grant us joy for all the days in which Thou hast afflicted us, for all the years during which we have been suffering.

16. Respice in servos tuos, et in opera tua: et dirige filios eorum.

Look down on Thy servants, and on Thy work for Thy people, and direct Thou their children.

17. Et sit splendor Dñi Dei nostri super nos, et opera manuum nostrarum dirige super nos: et opus manuum nostrarum dirige.

May the kindness and favor of the Lord, our God, be upon us! Give success to our undertakings, yea, do Thou give success to our undertakings.

12. "Dexteram tuam, etc." Heb.: *Teach us to number our days, that we may acquire a heart of wisdom.*

16. "Et in" is not in Heb. or St. Jer.—"Opera tua, et dirige, etc." Heb.: *Let Thy work appear to Thy servants, and Thy glory to their sons.*

PSALM XC (Heb. 91)

INTRODUCTION

The author of this exquisite didactic Psalm is unknown. Since there are many points of similarity in thought and language between Psalms LXXXIX, XC, and XCI, it has been thought that all three were written by the same author. As to the time of the composition of this present one, it is variously assigned to the reign of David or of Solomon, or to the post-exilic period. It is further disputed whether it is national in its aim, as addressed to Israel in some crisis of its history; or individual, as portraying the security of the just man under Jehovah's protection amid all the perils of life. It is perhaps best to regard this tender expression of confidence in God's protection as an antiphonally arranged hymn addressed to any godly Israelite. Following this opinion, we may divide the Psalm as follows:

I. A first voice or choir announces the theme of the Psalm—confidence in the protection of Jehovah (vv. 1, 2).

II. A second voice or choir develops this thought, speaking in detail of the perils to which the just may be exposed (vv. 3–8).

III. The first singer reiterates the profession of trust in Jehovah (v. 9a).

IV. The second singer takes up this thought, showing various kinds of help bestowed by the Lord (vv. 9b–13).

V. A third voice now speaks in the name of Jehovah, confirming the expressions of confidence with which the Psalm began (vv. 14–16).

1. Laus Cantici David.

The Theme of the Psalm Is Announced (1, 2).

Qui habitat in adjutorio Altissimi, in protectione Dei cœli commorabitur.	He that dwells confidently under the protection of the Most High, he that reposes under the shelter of the God of heaven, shall
2. Dicet Domino: Sus-	

1. "In adjutorio." Heb.: *Shelter,* or *hiding place,* that is, the bosom of God. The just man reposed on the bosom of God, like an infant in its mother's arms.

2. "Dicet, etc." Heb.: *I will say of the Lord that He is my refuge and*

ceptor meus es tu, et refugium meum: Deus meus, sperabo in eum.

say to the Lord: "Thou art my protector, my refuge and my God, in whom I will trust."

The Perils of the Just (3–8).

3. Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero.

Surely, it is He that rescues you from the insidious snares of hunters and from the destroying words of calumny and slander.

4. Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

He shall cover you with His protecting pinions and under His wings shall you trust.

5. Scuto circumdabit te veritas ejus: non timebis a timore nocturno;

Faithfulness to His promises shall be to you as a shield. You shall fear neither secret nor open attack: neither the terrors of the night,

6. A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.

nor the arrow that flies by day; neither the treachery that prowls like a pestilence in the darkness, nor the demon that lays waste at noonday.

my fortress. The difference of person in verses 2 and 3, as also in 9a and 9b, is accounted for by a difference of speakers, as has been indicated in the analysis given above.

3. "Me." Heb. and St. Jer.: *You.*—"De laqueo, etc." The "laqueus," *snare,* is a symbol of treachery; the "verbum asperum" is parallel to it, and means a *word of calumny.* In the Hebrew, "verbum asperum" means: *the destructive pestilence.*

5, 6. "Timor nocturnus" and "sagitta volans" stand respectively for secret attacks of enemies by night and open assaults by day.—"A negotio." Heb.: *From pestilence.* The night is regarded as a time favorable for the spread of disease.—"A dæmonio meridiano." Heb.: *From the destruction that rages at midday.* This refers perhaps to the fiery glow of the sun, or more probably to the pestilential simoon of the southern deserts, which are most deadly at noon. It has been pointed out that the Jews personified this death-bearing wind as a demon dwelling in Arabia, and that this perhaps suggested to the Greek translators the phrase "demonic attack at midday."

7. Cadent a latere tuo mile, et decem millia a dextris tuis: ad te autem non appropinquabit.

Though a thousand fall at your left hand and ten thousand at your right, yet no evil shall touch you.

8. Verumtamen occulis tuis considerabis: et retributionem peccatorum videbis.

Unharmed yourself, you shall behold with your eyes, and see the doom meted out to the wicked.

Confidence in God Is Reiterated; How God Helps the Just (9-13).

9. Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

Because you have said: "Thou, O Lord, art my refuge and my hope," thus making the Most High your retreat, no evil shall befall you, no plague shall draw near to the tent where you dwell.

10. Non accedet ad te malum: et flagellum non approprinquabit tabernaculo tuo.

11. Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

For He has entrusted you to the care of His angels, to protect you in all your ways.

12. In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

They shall bear you in their hands above the earth, lest, dashing your foot against a stone, you stumble and fall.

13. Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

They shall give you victory over secret treachery and open violence; and hence you shall tread unhurt on snakes and adders, and shall trample on the lion and the dragon.

12, 13. The guardianship of the angels over the just man will so protect him that he will be preserved in his journey both from minor evils (such as

The Divine Assurance (14–16).

14. Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

15. Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione: eripiam eum et glorificabo eum.

16. Longitudine dierum replebo eum: et ostendam illi salutare meum.

"Because he has hoped and trusted in Me, I will deliver him; because he has known My name and acknowledged Me as his defender, I will protect him.

"He shall call upon Me, and I will hear and answer him; I will be with him in time of tribulation; I will rescue him from evil and heap him with honor.

"I will satisfy him with a long life, and will give him visible manifestations of My provident care."

PSALM XCI (Heb. 92)

INTRODUCTION

We have here a song of praise and thanksgiving to the all-holy and just providence of God, which, in the last analysis, never fails to reward good and punish evil. This Psalm is dealing with the problem which perplexed the writer or writers of Psalms XXXVI, XLVIII and LXXII; only here there is a tone of triumph which foreshadows the complete solution of the questions only partly solved in those other Psalms. Division:

I. It is proper that the praise of God's justice and mercy should be heard, not only during the morning sacrifices in the Temple, but also throughout the night (vv. 2–6).

stumbling over a stone in his path) and from grave perils (like the attack of wild beasts).—"Super aspidem, etc." Heb.: *You shall tread on the lion and basilisk* (the adder), *you shall trample on the young lion and the dragon.* The lion and the young lion are symbols of manifest dangers, the adder and the dragon of those that appear unexpectedly.

II. The foolish do not understand the ways of God's providence, which often permits the wicked to prosper for a time, but in the end brings them to destruction (vv. 7–10).

III. God in due time visits the godless with justice, but the righteous with mercy; the latter shall behold with joy the downfall of evil and the triumph of good (vv. 11–16).

1. Psalmus Cantici, In die Sabbati.

It Is a Duty and a Joy to Praise and Thank God at All Times for His Mercy and Fidelity (2–6).

2. Bonum est confiteri Domino: et psallere nomini tuo, Altissime.	It is good to praise the Lord, and to sing to Thy name, O Thou Most High,
3. Ad annuntiandum mane misericordiam tuam: et veritatem tuam per noctem.	To proclaim Thy goodness in the morning, and Thy faithfulness in the night,
4. In decachordo, psalterio: cum cantico, in cithara.	With a ten-stringed psaltery and harp, with the sweet music of the lyre.
5. Quia delectasti me, Domine, in factura tua: et in operibus manuum tuarum exsultabo.	For Thou gladdenest me, O Lord, by Thy deeds, the doings of Thy providence; I rejoice at the works of Thy hands.
6. Quam magnificata sunt opera tua, Domine! nimis profundæ factæ sunt cogitationes tuæ.	How great are Thy works, O Lord! Profound exceedingly are Thy designs in the government of the world.

For a Time God Permits the Godless to Prosper, But Their End Is Destruction (7–10).

7. Vir insipiens non cognoscet: et stultus non intelliget hæc.	The foolish man does not see this, the stupid does not understand,

7. "Insipiens . . . . stultus" are those who deny God's providence.—"Hæc" refers to what follows regarding the wicked.

8. Cum exorti fuerint peccatores sicut fœnum: et apparuerint omnes, qui operantur iniquitatem:

Ut intereant in sæculum sæculi:

That when the wicked thrive like grass, and evil-doers all flourish, it is only that they may be destroyed forever;

9. Tu autem Altissimus in æternum, Domine.

While Thou, O Lord, art reigning on high eternally.

10. Quoniam ecce inimici tui, Domine, quoniam ecce inimici tui peribunt: et dispergentur omnes, qui operantur iniquitatem.

For lo! Thine enemies, O Lord, for lo! Thine enemies shall perish, and all the workers of iniquity shall be scattered.

In Due Time the Godless Shall Be Punished and the Just Rewarded (11–16).

11. Et exaltabitur sicut unicornis cornu meum: et senectus mea in misericordia uberi.

But my strength shall be exalted like that of a wild ox, because I am just, and mine old age shall be blessed with the joy and vigor of youth.

12. Et despexit oculus meus inimicos meos: et in insurgentibus in me malignantibus audiet auris mea.

Mine eye shall look down with satisfaction on my defeated foes, and mine ear shall hear with joy of the downfall of those malignant ones that rise up against me.

13. Justus ut palma flo-

But the just man shall flourish

8. "Apparuerint." Heb.: *Shoot forth;* St. Jer.: *Flourish.*

9. "Altissimus," *in altissimis, on high.*

11. "Et exaltabitur, etc." Heb.: *But my horn Thou shalt exalt like* (that of) *a wild ox.* Raising the horn is a sign of strength and vigor in animals.—"Et senectus mea, etc." The Hebrew is doubtful here, but may be rendered: *And my failing strength* (Thou restorest) *with fresh oil.* Oil was used at festivals, and was a symbol of youthful vigor.

13. "Multiplicabitur." Heb.: *He shall grow.*

rebit: sicut cedrus Libani multiplicabitur.

14. Plantati in domo Domini, in atriis domus Dei nostri florebunt.

15. Adhuc multiplicabuntur in senecta uberi: et bene patientes erunt,

16. Ut annuntient: Quoniam rectus Dominus Deus noster: et non est iniquitas in eo.

like a palm-tree, and shall grow like a cedar on Lebanon.

Planted in the house of the Lord, the just shall flourish in the courts of our God, living under divine protection;

They shall bear rich fruit even in old age, continuing fresh and green,

Thus declaring that the Lord our God is just, and that there is no iniquity in Him.

PSALM XCII (Heb. 93)

INTRODUCTION

This is a song of thanksgiving in which the Psalmist celebrates Jehovah's sovereignty, not only over Israel, but over the whole world. Israel had been trodden down and cruelly persecuted by her enemies, but now the Lord has intervened and rescued His people from their bitter foes. Jehovah is here depicted as dominating the enemies of His people as He ruled the elements at the dawn of creation. It is said that this Psalm was sung by the Jews on Fridays at the morning offering as a hymn in honor of the completion of the creation on the sixth day. The Psalm has three parts:

I. The Lord clothed with majesty and power is seated enthroned upon the earth which He established firmly in the beginning (vv. 1, 2).

II. Like great waves of the sea, Jehovah's enemies rise up against His throne, but all their efforts are in vain (vv. 3, 4).

III. In gratitude to the Lord, we should keep His law and respect His holy Temple (v. 5).

15. "Multiplicabuntur." Heb. and St. Jer.: *They shall bear fruit.*

Laus Cantici ipsi David in die ante sabbatum, quando fundata est terra.

Jehovah's Eternal Sovereignty (1, 2).

1. Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et præcinxit se.

Etenim firmavit orbem terræ, qui non commovebitur.

2. Parata sedes tua ex tunc: a sæculo tu est.

The Eternal is reigning, robed in glory and majesty; He is clothed with strength, and has girded Himself with power. He has also steadied and made firm the world so that it shall not be shaken.

Thy throne stands secure from of old, Thou art from eternity.

Jehovah's Sovereignty Is Menaced in Vain (3, 4).

3. Elevaverunt flumina, Domine: elevaverunt flumina vocem suam.

Elevaverunt flumina fluctos suos,

4. A vocibus aquarum multarum.

Mirabiles elationes maris; mirabilis in altis Dominus.

The floods have lifted up, O Eternal, the floods have lifted up their voice, the floods have lifted aloft their billows;

But above the thundering of many waters, above the mighty breakers of the sea, majestic on high reigns Jehovah.

Jehovah Deserves Gratitude (5).

5. Testimonia tua credibilia facta sunt nimis:

Therefore, Thy testimonies, the manifestations of Thy will, are ex-

1. "Dominus regnavit." The Lord has proclaimed Himself King of the world whose creation He has completed.

2. "Ex tunc" is parallel to "a sæculo," and has the same meaning.

3. The thundering of the sea and the roaring of the floods symbolize the raging of God's enemies.

4. "In altis." Heb. and St. Jer.: *On high.*

5. "Domum" may refer to the Temple, or to the Holy Land, or to mankind.

domum tuam decet sanctitudo, Domine, in longitudinem dierum.

ceedingly reliable; Thy Temple shall be kept inviolable, O Lord, for evermore.

PSALM XCIII (Heb. 94)

INTRODUCTION

Here, as in Psalm XXXV, the sacred singer is reviewing the problem which confronts the just man, who is surrounded by arrogant, boastful sinners that oppress God's people, despise His law and deny His providence. Why does God permit such a state of things? What is to be the stay of the righteous under such conditions? The answer is: God. Happy the man who has the discipline of the divine law, teaching him calmly to await in patience the manifestation of judgment upon the wicked; and who has learned by experience that God is his abiding and best friend, his ever-present help and comfort in times of need. Evil-doers cannot have the Eternal for an ally; He will be their avenger in due time.

It is not clear whether the enemies here in question were godless Israelites or foreigners. The Psalm may be divided as follows:

I. An appeal to God to avenge the crimes of insolent, boastful sinners who are oppressing the people and blaspheming His providence (vv. 1–7).

II. An address to those senseless workers of evil, warning them of the omniscience of God (vv. 8–11).

III. The consolations of the just man: (a) he has the divine law to guide him in the way of safety and peace (vv. 12–15); (b) he has the divine fellowship to comfort him in all adversity (vv. 16–19); (c) God will defend His people and punish their enemies (vv. 20–23).

Psalmus ipsi David, Quarta sabbati.

May God Avenge the Oppressors of His People, and the Blasphemers of His Name (1–7)!

1. Deus ultionum Dominus: Deus ultionum libere egit.

O Thou avenging God, Eternal, O avenging God, appear in Thy splendor.

1. "Libere egit." Heb.: *Shine forth.*

2. Exaltare, qui judicas terram: redde retributionem superbis.

3. Usquequo peccatores, Dñe: usquequo peccatores gloriabuntur?

4. Effabuntur, et loquentur iniquitatem: loquentur omnes, qui operantur injustitiam?

5. Populum tuum, Dñe, humiliaverunt: et hereditatem tuam vexaverunt.

6. Viduam et advenam interfecerunt: et pupillos occiderunt.

7. Et dixerunt: Non videbit Dominus, nec intelliget Deus Jacob.

Arise, Thou Judge of the world, and render to the proud what they deserve.

How long, O Lord, shall the wicked, how long shall the wicked exult boastfully?

Behold, all those workers of iniquity belch out arrogantly, speaking evil things, talking together haughtily.

They trample upon Thy people, O Lord, they harry Thine inheritance, Thy special possession;

They kill the widow and the stranger, and murder the orphans;

And they think the Lord does not see them, and the God of Jacob does not heed what they do.

Let the Wicked Understand that God Knows All (8–11).

8. Intelligite, insipientes in populo: et stulti, aliquando sapite.

9. Qui plantavit aurem, non audiet? aut qui finxit oculum, non considerat?

10. Qui corripit gentes, non arguet: qui docet hominem scientiam?

11. Dominus scit cogi-

But consider, you foolish among the people; and you senseless, when will you understand?

Is He deaf who made the ear? Is He blind who formed the eye?

Can He, who disciplines the nations, not punish your sins? Has He no knowledge who is the teacher of men?

Surely, the Eternal knows the

8. "Aliquando," *when?*
9. "Considerat." St. Jer.: *Videbit.*

tationes hominum, quoniam vanæ sunt.

thoughts and plans of men, He knows that they are but an empty breath.

The Just Man Is Taught by the Divine Law (12–15).

12. Beatus homo, quem tu erudieris, Domine: et de lege tua docueris eum.

Happy the man whom Thou instructest, O Lord, and teachest out of Thy law,

13. Ut mitiges ei a diebus malis: donec fodiatur peccatori fovea.

Training him to await in peace during adversity until retribution overtakes the godless.

14. Quia non repellet Dñus plebem suam: et hereditatem suam non derelinquet.

For the Lord will not abandon His people, nor forsake His inheritance.

15. Quoadusque justitia convertatur in judicium: et qui juxta illam omnes qui recto sunt corde.

But justice shall at length return to righteousness, and all the upright of heart shall follow it.

The Just Man Is Consoled by the Divine Fellowship (16–19).

16. Quis consurget mihi adversus malignantes? aut quis stabit mecum adversus operantes iniquitatem?

Who will arise as my defender against the wicked? Who will stand by me against the workers of iniquity? Shall not the Lord?

17. Nisi quia Dominus adjuvit me: paulominus habitasset in inferno anima mea.

Had not the Lord been my helper in the past, I should long since have been in the silent grave.

18. Si dicebam: Motus

But when I thought: "My foot

13. "Ut mitiges, etc." Heb.: *To give him rest from the days of adversity,* etc.

15. "Quoadusque, etc." St. Jer.: *For judgment* (*i.e.,* the exercise of justice by judges) *shall return to justice.*—"Et qui juxta illam, etc." St. Jer.: *And the upright of heart shall follow it* (justice).

est pes meus: misericordia tua, Domine, adjuvabat me.

19. Secundum multitudinem dolorum meorum in corde meo: consolationes tuæ lætificaverunt animam meam.

is slipping, I am about to perish," Thy goodness, O Lord, held me up;

In the midst of anxieties and griefs, Thy consolations cheered my soul.

The Lord Will Punish the Wicked (20–23).

20. Numquid adhæret tibi sedes iniquitatis: qui fingis laborem in præcepto?

21. Captabunt in animam justi: et sanguinem innocentem condemnabunt.

22. Et factus est mihi Dominus in refugium: et Deus meus in adjutorium spei meæ.

23. Et reddet illis iniquitatem ipsorum: et in malitia eorum disperdet eos: disperdet illos Dominus Deus noster.

Can the tribunal of evil rulers have Thee for an ally, O Lord, those men who do us harm by law?

They seek after the life of the just man, they condemn the innocent to death.

But the Lord is my refuge, and my God is the help I look for.

He shall cause the sins of the wicked to recoil upon their own heads, and on account of their wickedness He shall scatter them —the Lord, our God, shall destroy them.

19. "Secundum multitudinem, etc." God's comforts were in proportion to the Psalmist's sufferings.

20. "Sedes iniquitatis" refers to unjust judges who try to shelter their evil acts under the divine authority.

22. "Adjutorium spei meæ." Heb.: *The rock of my refuge.*

PSALM XCIV (Heb. 95)

INTRODUCTION

This Psalm is attributed to David in both the Greek and Latin Psalters; and the author of the Epistle to the Hebrews quotes verse 8 as belonging to David (Heb., iv. 7). Most probably this poem was intended to be sung at the beginning of the Sabbath worship, in order to awaken the fervor of the people who were attending the sacred functions. From the time of St. Benedict (480–543) it has been used as an Invitatory Psalm in the Divine Office, where we find it according to St. Jerome's Roman Psalter. In the Vulgate, which is here reproduced, it is given according to the Gallican Psalter. It has two general divisions:

I. An invitation to praise God on account of His perfections, namely, His greatness, mercy and power (vv. 1–5); and on account of His benefits to His people in creating and shepherding them (vv. 6, 7).

II. An invitation to obey God under penalty of exclusion from His eternal rest, as the faithless Israelites in the desert were excluded from the Promised Land (vv. 8–11).

Laus Cantici ipsi David.

A Call to Worship God as the Creator of the World (1–5).

1. Venite, exsultemus Domino: jubilemus Deo salutari nostro:	O come, let us sing to the Lord, let us praise aloud our saviour God;
2. Præoccupemus faciem ejus in confessione: et in psalmis jubilemus ei.	Let us come before Him with praise and thanksgiving, let us shout to Him with songs of praise.
3. Quoniam Deus magnus Dominus: et rex magnus super omnes deos.	For the Lord is a mighty God, and a great King above all the gods of the pagans.

1. "Deo salutari nostro." Heb.: *The rock of our salvation.*

2. "Confessione." Heb. and St. Jer.: *Thanksgiving.*

3. The Roman Psalter adds to this verse: "Quoniam non repellet Dominus plebem suam," which is perhaps taken from v. 14 of the preceding Psalm.

4. Quia in manu ejus sunt omnes fines terræ et altitudines montium ipsius sunt.

For His rule extends to the ends of the earth and embraces the tops of the mountains;

5. Quoniam ipsius est mare, et ipse fecit illud: et siccam manus ejus formaverunt.

The sea is His, and He made it; His hands also formed the dry land.

The People Are Invited to Enter the Courts of the Sanctuary and Worship the God of Israel (6, 7).

6. Venite, adoremus, et procidamus: et ploremus ante Dominum, qui fecit nos.

O come, let us worship and bow down, let us kneel before the Lord who made us;

7. Quia ipse est Dominus Deus noster, et nos populus pascuæ ejus, et oves manus ejus.

For He is the Lord, our God, and we are the people of His pasture, and the sheep that He protects and feeds.

A Call to Israel to Worship God by Keeping His Commandments and Avoiding the Sins of Their Forefathers (8–11).

8. Hodie si vocem ejus audieritis, nolite obdurare corda vestra:

If you would only hear and heed the voice of the Lord today, warning:

9. Sicut in irritatione secundum diem tentationis

"Harden not your hearts, be not stubborn, as at Meribah, the place

4. "Fines." Heb.: *Deeps.*—"Ipsius sunt." Roman Psalter: "Ipse conspicit."

5. "Et siccam manus ejus, etc." Rom. Psalter: "Et aridam fundaverunt manus ejus," that is, the dry land as distinct from the sea.

6. "Ploremus." Heb.: *Let us kneel.*

7. "Populus pascuæ ejus, etc." Rom. Psalter: "Populus ejus, et oves pascuæ ejus."

9. "Irritatione." Roman Psalter: "Exacerbatione." See on Psalm LXXX. 8; cfr. Exod., xvii. 1–7; Num., xx. 13; Deut., xxxviii. 8.

in deserto: ubi tentaverunt me patres vestri, probaverunt me, et viderunt opera mea.

10. Quadraginta annis offensus fui generationi illi, et dixi: Semper hi errant corde.

11. Et isti non cognoverunt vias meas; ut juravi in ira mea: Si introibunt in requiem meam.

of strife, and as at Massah, the day of trial, in the desert, when your fathers tempted Me by their doubts, and tested Me, though they had seen My deeds of power in their behalf.

"For forty years was I angry with that generation; and I said: 'They are ever perverse;

" 'They do not understand My ways, so now I swear in solemn anger: They shall not enter into My place of rest, the Promised Land.' "

PSALM XCV (Heb. 96)

INTRODUCTION

The occasion for which this Psalm was composed was the transfer of the Ark of the Covenant from the house of Obededom into the tent which David had prepared for it on Mount Sion, the history of which event is given in I Paralipomenon, xv–xvi, and in II Kings, vi. Later this same Psalm seems to have been adapted for the solemnity of the restoration of the Temple (I Esdras, iii. 11), following the Babylonian captivity, as the title would suggest.

The series of Coronation Anthems (Psalms XCV–XCVIII) opens with this Psalm. These songs are a response to the invitation to adore God of Psalm XCIV, and they constitute a lyrical counterpart of Isaias' promises of the fall of heathendom and the establishment of universal

10. "Offensus fui, etc." Roman Psalter: "Proximus fui generationi huic."

11. "Et isti." Roman Psalter: "Ipsi vero."—"Ut juravi." Roman Psalter: "Quibus juravi."—"Si" introduces the oath. An affirmative oath is introduced by the negative particle, *si non;* a negative oath, by the affirmative particle, *si.* Cfr. Num., xiv. 26 sqq.

salvation in the Messianic kingdom (Isa., xl–xlvi). They are called "Coronation Psalms," because they celebrate the crowning of Jehovah as Messianic-King of the world. We may divide Psalm XCV into three parts:

I. All the world is invited to praise Jehovah, who alone is worthy of supreme honor and is majestic in His Sanctuary (vv. 1–6).

II. Let all the nations of the earth acknowledge Jehovah and worship Him in His Sanctuary as the creator and ruler of the universe (vv. 7–10).

III. Let all inanimate nature join in the praise of Jehovah's righteous rule (vv. 11–13).

1. Canticum ipsi David, quando domus ædificabatur post captivitatem.

Israel and All the World Are Summoned to Praise Jehovah (1–6).

Cantate Domino canticum novum: cantate Domino, omnis terra.

2. Cantate Domino, et benedicite nomini ejus: annuntiate de die in diem salutare ejus.

3. Annuntiate inter gentes gloriam ejus, in omnibus populis mirabilia ejus.

4. Quoniam magnus Dominus, et laudabilis nimis: terribilis est super omnes deos.

5. Quoniam omnes dii gentium dæmonia: Dominus autem cœlos fecit.

6. Confessio et pulchri-

O Israel, sing a new song to the Lord; sing, all the earth, to the Lord;

Sing to the Lord, bless His name; day after day proclaim the good news of His saving aid, the deliverance He has wrought for Israel.

Tell of His glory among the nations, recount His wondrous deeds among all peoples.

For great is the Lord, and all worthy of praise, more terrible than all the gods;

For all the gods of the pagan nations are but demons, mere powerless idols, but the Lord is the mighty builder of the heavens.

Splendor and majesty are His

5. "Dæmonia." Heb.: *Things of naught.*
6. "Confessio." Heb.: *Splendor.*—"Pulchritudo." Heb.: *Majesty, adorn-*

tudo in conspectu ejus: sanctimonia et magnificentia in sanctificatione ejus.

attendants, strength and magnificence fill His Sanctuary.

Let All the Nations Acknowledge Jehovah (7–10).

7. Afferte Domino, patriæ gentium: afferte Domino gloriam et honorem:

8. Afferte Domino gloriam nomini ejus.

Tollite hostias, et introite in atria ejus:

9. Adorate Dominum in atrio sancto ejus.

Commoveatur a facie ejus universa terra:

10. Dicite in gentibus quia Dominus regnavit.

Etenim correxit orbem terræ, qui non commovebitur: judicabit populos in æquitate.

Give praise to the Lord, O families of the nations, bring glory and honor to the Lord;

Give to the Lord the praise due His name, bring hither sacrifices and enter the courts of His Temple.

Pay homage to the Lord in His holy Shrine; let all the world tremble with reverence before Him.

Proclaim to the pagans that the Lord is King; for He has established the world so that it shall never be shaken; He shall judge the nations in fairness.

Let All Nature Welcome the Advent of the Messianic King (11–13).

11. Lætentur cœli et exsultet terra: commoveatur mare, et plenitudo ejus:

12. Gaudebunt campi,

Let the heavens be glad, and the earth rejoice; let the sea and its fullness thunder praise;

Let the fields and all in them

ment.—"Sanctimonia." Heb. and St. Jer.: *Strength.*—"Sanctificatione." Heb. and St. Jer.: *Sanctuary.*

9. "In atrio sancto ejus." Heb.: *In holy array.*—"Commoveatur." Heb.: *Tremble with reverence.*

10. "Correxit." Heb.: *Made firm.*

11. "Commoveatur." Heb. and St. Jer.: *Thunder.*

12. "Tunc," that is, in the Messianic era.

et omnia quæ in eis sunt.

Tunc exsultabunt omnia ligna silvarum

13. A facie Domini, quia venit: quoniam venit judicare terram.

Judicabit orbem terræ in æquitate, et populos in veritate sua.

exult. Then shall all the trees of the forest sing for joy

Before the Lord when He comes, for He comes to judge the earth. He shall judge the world in justice, and the peoples according to His truth.

PSALM XCVI (Heb. 97)

INTRODUCTION

As in Psalm XCV, so in the present one the theme of the writer is the accession of Jehovah to His Messianic throne. But while there the external glory of the event was chiefly pictured, here the prominent thought is the triumph of truth and righteousness in the reign of the Messiah.

According to the title given this Psalm in the Septuagint and in the Vulgate, it would seem that it was composed by David after he had subjugated the surrounding nations and caused the name of Jehovah to be revered by them. Some scholars, however, and among them certain Catholics, think it is Davidic only inasmuch as its thought and language were borrowed from Psalm XVII and other Psalms of David, but that it was skillfully put together by a later writer. But whether or not the occasion of the Psalm was some particular blessing, such as David's triumph over his enemies or the restoration from the Babylonian captivity, it must be admitted that its central thought is the inauguration of the Messianic Kingdom. We may divide it as follows:

I. The proclamation of Jehovah's righteous and powerful reign (vv. 1–3); all creation manifests awe and reverence before His majesty (vv. 4–6).

II. The idol worshippers are confounded, while Israel rejoices (vv. 7–9).

III. Israel is exhorted to obedience and gratitude (vv. 10–12).

1. Huic David, quando terra ejus restituta est.

The Accession of the Messiah Is Announced, and All Nature Rejoices (1–6).

Dominus regnavit, exsultet terra: lætentur insulæ multæ.

The Lord has proclaimed Himself King; let the earth rejoice; let the many islands and coastlands of the Mediterranean be glad.

2. Nubes et caligo in circuitu ejus: justitia et judicium correctio sedis ejus.

Clouds and darkness surround Him; justice and equity are the foundation of His throne.

3. Ignis ante ipsum præcedet, et inflammabit in circuitu inimicos ejus.

Fire goes before Him, and consumes His enemies round about.

4. Illuxerunt fulgura ejus orbi terræ: vidit, et commota est terra.

His lightnings illumine the world; the earth trembles at the sight.

5. Montes sicut cera fluxerunt a facie Dñi: a facie Domini omnis terra.

The mountains melt like wax at the presence of the Eternal, at the presence of the Lord of the whole earth.

6. Annuntiaverunt cœli justitiam ejus: et viderunt omnes populi gloriam ejus.

The heavens proclaim His justice, and all the peoples behold His glory.

The Idols Are Confounded; Israel Rejoices (7–9).

7. Confundantur omnes qui adorant sculptilia: et

All worshippers of graven images are confounded, they that

2. "Correctio." Heb.: *Foundation, support.*

5. "Terra." Heb., LXX, and St. Jer.: *Terræ.*

7. "Adorate eum omnes angeli ejus." Heb.: *All gods worship Him;* St. Jer.: *Worship Him, all you gods.* The Hebrew word for *gods* here may also be rendered, *angels,* as in the LXX.

qui gloriantur in simulacris suis.

Adorate eum omnes angeli ejus:

8. Audivit, et lætata est Sion.

Et exsultaverunt filiæ Judæ, propter judicia tua, Domine:

9. Quoniam tu Dominus altissimus super omnem terram: nimis exaltatus es super omnes deos.

boast of their empty idols; all the gods prostrate themselves before the Lord.

Sion hears of it and rejoices, and the other towns of Juda are in joy, because of the judgments Thou didst exercise against Thine enemies, O Lord.

For Thou, O Lord, art the Most High above all the earth, Thou art exceedingly exalted above all gods.

Let Israel Show Gratitude (10–12).

10. Qui diligitis Dominum, odite malum: custodit Dominus animas sanctorum suorum, de manu peccatoris liberabit eos.

11. Lux orta est justo, et rectis corde lætitia.

12. Lætamini, justi, in Domino: et confitemini memoriæ sanctificationis ejus.

You who love the Lord, hate evil; for the Lord guards the souls of His loyal servants; He delivers them from the power of the wicked.

The light of salvation has dawned for the just, and happiness for the upright of heart.

Rejoice in the Lord, therefore, you just, and give thanks as you recall His holy name.

12. "Memoriæ sanctificationis ejus," *His holy name.*

PSALM XCVII (Heb. 98)

INTRODUCTION

The ascription of this Psalm to David in the Septuagint seems to mean, as in the case of the one that preceded, that it was built up on Psalms written by David. As to thought and language, it is closely related to Psalm XCV, and both these Psalms bear also a marked similarity in ideas and literary form to Isaias, xl, xlvi. Some authors assign the composition of this present Psalm to the time of Isaias, or even to the period following the Babylonian exile.

This Psalm was probably occasioned by some special victory of Jehovah over the enemies of Israel, perhaps that of the release from captivity. It is, therefore, a canticle of thankfulness. This recent intervention of Jehovah in behalf of His people is regarded by the Psalmist as a beginning or foreshadowing of the Messianic rule; and hence the predominant thought here, as in the other Coronation Anthems, is the reign of the Messiah over all peoples. The Psalmist pictures the Lord as ascending His throne after victory over His foes, the heathen as joining Israel in acclaiming Him as King, and Jehovah on His part as revealing salvation to all. The Psalm has three parts:

I. A call to Israel to sing a new song to Jehovah for the salvation which He has wrought (vv. 1–3).

II. A call to the whole earth to salute Jehovah as its King (vv. 4–6).

III. A call to all nature to join in the chorus of rejoicing (vv. 7–9).

1. Psalmus ipsi David.

Let Israel Praise Jehovah (1–3).

Cantate Domino canticum novum, quia mirabilia fecit.	O sing a new song to the Eternal, for He has wrought wondrous deeds for Israel.
Salvavit sibi dextera ejus: et brachium sanctum ejus.	The power of His right hand has won Him victory, and His holy arm has succored Him.

1. "Et brachium sanctum ejus" should be followed by *succored* or some such verb to complete the parallelism with "salvavit."

2. Notum fecit Dominus salutare suum: in conspectu gentium revelavit justitiam suam.

3. Recordatus est misericordiæ suæ, et veritatis suæ domui Israel.

Viderunt omnes termini terræ salutare Dei nostri.

The Lord has made known His triumph, He has revealed His justice to the nations;

He has remembered His kindness to Jacob, and His faithfulness to the house of Israel. All the world has seen the victory of our God.

Let All the Earth Salute Jehovah as King (4–6).

4. Jubilate Deo, omnis terra: cantate et exsultate et psallite.

5. Psallite Domino in cithara, in cithara et voce psalmi:

6. In tubis ductilibus, et voce tubæ corneæ.

Jubilate in conspectu regis Domini:

Shout praise to the Eternal, all the earth; sing and exult, yea, make melody in His honor.

Make music to the Lord with the harp, with the harp and the sound of melody;

With trumpets and the sound of the horn, shout praise before the Lord, our King.

Let Nature Participate in the Rejoicing (7–9).

7. Moveatur mare, et plenitudo ejus: orbis terrarum, et qui habitant in eo.

8. Flumina plaudent manu, simul montes exsultabunt.

Let the sea and its fullness thunder praise, let the world and its inhabitants exult.

Let the rivers clap their hands, and the mountains sing in chorus,

3. "Misericordiæ suæ" should be followed by *to Jacob,* as in the LXX, to correspond with *of Israel* in the next line.

4. "Jubilate" (also in v. 6). Heb.: *Shout.*

6. "Tubis ductilibus." These instruments are described in Num., x. 2, as *silver trumpets.*

7. "Moveatur." Heb. and St. Jer.: *Thunder.*

9. A conspectu Domini: quoniam venit judicare terram.

Judicabit orbem terrarum in justitia, et populos in æquitate.

Before the Lord, for He comes to judge the earth; He shall judge the world in justice, and the nations in fairness.

PSALM XCVIII (Heb. 99)

INTRODUCTION

This Psalm celebrates the triumph of Yahweh, Israel's God, over the heathen nations, and His enthronement in Sion as King of the whole world. It refers to some such occasion as the capture of the city of the Jebusites, and the consequent transfer of the Sanctuary to Mount Sion (II Kings, vi). It bears a close resemblance to Psalms XCII and XCVII, and therefore can be regarded as Davidic in origin. The Psalm has a threefold division, marked off by a refrain:

I. A call to all nations to worship Jehovah, the holy God, who has established Himself King in Sion (vv. 1–3).

II. Let Israel exalt her holy sovereign who rules in justice and equity (vv. 4, 5).

III. Jehovah has manifested His holiness in answering the prayers of Israel's saints, like Moses, Aaron and Samuel, even though He chastised the misdeeds of His people (vv. 6–9).

1. Psalmus ipsi David.

Let All People Praise Jehovah, the Enthroned King of Sion (1–3).

Dominus regnavit, irascantur populi: qui sedet super cherubim, moveatur terra.

The Lord has proclaimed Himself King; let the nations tremble; even He that is enthroned above the Cherubim is King; let the earth quake.

1. "Irascantur" renders a secondary meaning of the Hebrew verb here; but the primary meaning is *tremble,* which is the sense in the present verse, as is

2. Dominus in Sion magnus: et excelsus super omnes populos.

3. Confiteantur nomini tuo magno: quoniam terribile, et sanctum est.

Great is the Eternal who dwells on Mount Sion; He is exalted above all peoples.

Let men praise and glorify Thy great name, for it is fearful and holy.

Let Israel Exalt Her Righteous King (4, 5).

4. Et honor regis judicium diligit.

Tu parasti directiones: judicium et justitiam in Jacob tu fecisti.

5. Exaltate Dominum Deum nostrum, et adorate scabellum pedum ejus: quoniam sanctum est.

The majesty of the King is in love with justice; for Thou hast established equity; justice and right Thou hast wrought in Jacob, towards the people of Israel.

Exalt the Lord, our God, and worship at His footstool, for He is holy.

God's Dealings with Israel's Saints Prove His Holiness (6–9).

6. Moyses et Aaron in sacerdotibus ejus: et Samuel inter eos, qui invocant nomen ejus:

Invocabant Dominum, et ipse exaudiebat eos:

A Moses and an Aaron were among His priests, and a Samuel among those that called upon His name; and whenever they called to the Lord, He answered them.

evident from its parallel, "moveatur."—"Qui sedet, etc.," refers to God's presence over the Ark.

4. "Honor." Heb.: *Strength, power;* St. Jer.: *Imperium.* The Vulg. is well rendered by *majesty, honor.*—"Parasti directiones." St. Jer.: *Fundasti æquitates.*

5. "Sanctum" should be sanctus, as referring to God.

6–8. It is not clear whether or not the Psalmist is here alluding to the prayers and intercessions of Moses, Aaron and Samuel in behalf of the people of their time, or to those of more recent saints who, like those ancient heroes, interceded for the people of their generation. In either case the meaning is the same, namely, that God delivered His people from their enemies because He had regard for the intercessory prayers of His saints.

7. In columna nubis loquebatur ad eos.

Custodiebant testimonia ejus, et præceptum quod dedit illis.

8. Domine, Deus noster, tu exaudiebas eos: Deus, tu propitius fuisti eis, et ulciscens in omnes adinventiones eorum.

9. Exaltate Dominum Deum nostrum, et adorate in monte sancto ejus: quoniam sanctus Dominus Deus noster.

In a pillar of cloud He spoke to them, for they kept His testimonies and the law He gave them.

Therefore, O Lord our God, Thou didst answer them; Thou wast a forgiving God to Thy people, though Thou didst punish their misdeeds.

Exalt the Lord our God, and worship at His sacred hill, in His Sanctuary on Mount Sion, for the Lord our God is holy.

PSALM XCIX (Heb. 100)

INTRODUCTION

From the contents of this Psalm we can infer that it was used as a processional hymn to be chanted by the people as they went up to the Temple for the joyful thanksgiving sacrifices. The chief benefits which it commemorates are Israel's election as God's favored people and their later deliverance from the Babylonian captivity. It was, therefore, especially used in connection with the restored Temple; for it calls on the whole earth to join in Israel's worship of Jehovah, the only true God, whose recent mercy to Israel is a proof of His power and sovereignty over all mankind. It has two parts:

I. The people going up to the Temple praise Jehovah as having chosen them out of all the earth for His special possession (vv. 2, 3).

7. "In columna nubis" refers, not only to Moses and Aaron, but also to those pious Israelites after them who were favorably answered by God.

8. Some, with less probability of correctness, would refer the "eorum" of this verse to Moses, Aaron and Samuel, as if the Lord punished *their* transgressions, even though He heard and answered their prayers.

II. The people are invited to enter the Temple and offer thanks to God for His goodness and enduring truth (vv. 4, 5).

1. Psalmus in confessione.

Rejoice in the Lord Because He Is Our God (2, 3).

2. Jubilate Deo, omnis terra: servite Domino in lætitia.

Introite in conspectu ejus, in exsultatione.

3. Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos:

Populus ejus, et oves pascuæ ejus:

Shout thanks to God, all the earth; worship the Lord with gladsome songs; come into His presence in the Temple with singing.

Know and acknowledge that Jehovah is the only true God; He it is that made us His people, and we are His; we are His people and the sheep of His pasture.

Give Thanks to God for His Goodness and Truth (4, 5).

4. Introite portas ejus in confessione, atria ejus in hymnis: confitemini illi.

Laudate nomen ejus:

5. Quoniam suavis est Dominus; in æternum misericordia ejus, et usque in generationem et generationem veritas ejus.

Enter the outer gates of His Temple with thanksgiving, and His courts with hymns of praise. Give Him thanks; bless His name.

For Jehovah is kind, and His mercy endures forever, His faithfulness from age to age.

2. "In conspectu ejus." St. Jer.: *Coram eo.*

3. "Et non ipsi nos" is from the Massoretic text, but other Hebrew MSS., St. Jer., and the Targum have: *And we are His.*

4. "Confessione." St. Jer.: *With thanksgiving.*

5. "Laudate." St. Jer.: *Bless.*

PSALM C (Heb. 101)

INTRODUCTION

This Psalm was written by King David, as the title says, apparently when he was preparing to transfer the Ark of the Covenant to Mount Sion. The Ark was a symbol of the divine presence, and hence, in preparation for so great an event as the coming of the Ark to his city, the royal ruler is resolved to cleanse his own heart of all baseness and to rid the city of evil-doers. The Psalm falls into two equal divisions:

I. The Psalmist is determined to purge his own heart and conduct of all sin and evil ways (vv. 1–4).

II. He will banish from his court all evil men, and surround himself with the loyal and the virtuous (vv. 5–8).

1. Psalmus ipsi David.

The Psalmist Resolves to Lead an Upright Life (1–4).

Misericordiam et judicium cantabo tibi Domine:

Psallam,

2. Et intelligam in via immaculata, quando venies ad me.

Perambulabam in innocentia cordis mei, in medio domus meæ.

3. Non proponebam ante oculos meos rem injustam: facientes prævaricationes odivi.

Non adhæsit mihi

I will sing of lovingkindness and justice; unto Thee, O Lord, I will make melody.

I will meditate on the perfect way of life. O, when wilt Thou come to me in closer friendship? I will live a life of integrity, even in the privacy of mine own house.

No base thing will I tolerate before me; the doers of evil I will hate.

I will have no dealings with de-

2. "Intelligam," *meditate, give thought to.*—"Quando" is interrogative in Heb. and St. Jer.

3. "Facientes prævaricationes." Heb.: *The work of them that act perversely,* etc.

4. Cor pravum: declinantem a me malignum non cognoscebam.

praved men, and the malefactor who deviates from my way of life, I will ignore.

The Psalmist Will Surround Himself with Virtuous Ministers (5–8).

5. Detrahentem secreto proximo suo, hunc persequebar.

Superbo oculo, et insatiabili corde cum hoc non edebam.

Whoever slanders his neighbor in secret, him will I pursue and destroy. I will have no familiarity with the proud and the covetous.

6. Oculi mei ad fideles terræ, ut sedeant mecum: ambulans in via immaculata, hic mihi ministrabat.

I will be ever on the lookout for men of probity and integrity, that they may be at my court; and he only that leads a perfect life shall be my minister.

7. Non habitabit in medio domus meæ qui facit superbiam: qui loquitur iniqua, non direxit in conspectu oculorum meorum.

The proud shall not dwell within my house; he that speaks falsehoods shall not be allowed to remain in my presence.

8. In matutino interficiebam omnes peccatores terræ: ut disperderem de civitate Domini omnes operantes iniquitatem.

Each morning I will hold my court to remove all sinners from the land, that I may purge the city of the Lord of all workers of iniquity, and make it a holy city, worthy of Jehovah.

5. "Persequebar." Heb.: *I will cut off.*—"Superbo oculo." Heb. and St. Jer.: *Superbum oculis.*

7. "Non direxit." Heb.: *Will not remain, stand firm.*

8. "In matutino." Heb.: *Morning after morning.*—"Civitate Domini" refers to Jerusalem.

PSALM CI (Heb. 102)

INTRODUCTION

The writer of this Psalm is suffering on account of Israel, his own nation, which, because of its sins, has been punished with ruin and desolation, and has had its people carried away captive to Babylon. These national sorrows and calamities the Psalmist feels as if they were his own; and hence he is wasted with grief and suffering, mourning and tears are his food and drink, and his life is fast ebbing away. But in the midst of his depression and anguish he is consoled at the thought of the eternal and unchangeable God, who cannot fail in His promises made to Israel through the prophets (cf. Isa., xxx, xlix; Jer. xxv, xxix, xxx, xxxi); He will yet restore Sion to the praise and glory of His name in future generations.

This is the fifth of the Penitential Psalms. Many scholars believe that verses 14–23 constitute a separate national poem, written during the closing years of the exile in Babylon, which was inserted here between the parts of an older and purely individual and personal Psalm. The opinion is very probable, though the Psalm as it stands fits harmoniously together. It has three divisions:

I. Sorely distressed in mind and body the Psalmist appeals to the Eternal God to hear his prayer (vv. 2–13).

II. Sion is in ruins and her people are in exile, but Jehovah who is unchangeable will yet fulfill His promises to His people and make Jerusalem the center of a worldwide worship (vv. 14–23).

III. The Psalmist's days are declining, but in the eternal, unalterable nature of God he sees a pledge of the permanence of his people and the earnest of a glorious national future (vv. 24–29).

1. Oratio pauperis, cum anxius fuerit, et in conspectu Domini effuderit precem suam.

The Psalmist Appeals to God to Listen to His Prayer (2–13).

2. Domine, exaudi orationem meam: et clamor meus ad te veniat.	O Lord hear my prayer, and let my cry for help come unto Thee.
3. Non avertas faciem	Hide not Thy face from me; in

tuam a me: in quacumque die tribulor, inclina ad me aurem tuam.

In quacumque die invocavero te, velociter exaudi me.

4. Quia defecerunt sicut fumus dies mei: et ossa mea sicut cremium aruerunt.

5. Percussus sum ut fœnum, et aruit cor meum: quia oblitus sum comedere panem meum.

6. A voce gemitus mei adhæsit os meum carni meæ.

7. Similis factus sum pelicano solitudinis: factus sum sicut nycticorax in domicilio.

8. Vigilavi, et factus sum sicut passer solitarius in tecto.

9. Tota die exprobrabant mihi inimici mei: et qui laudabant me adversum me jurabant.

10. Quia cinerem tamquam panem manduca-

the day of my trouble incline Thine ear to me; in that day when I call to Thee, do Thou answer me speedily, else I shall perish.

For my days are vanishing like smoke, and my bones, through the fever of affliction, are dried up like firewood.

My health is blighted, withering like grass, my heart is shrivelled up from suffering, so that I forget to take my food.

By reason of my bitter moaning, my frame cleaves to my flesh, I am reduced to skin and bones.

I am like a pelican in the wilderness, like an owl in a deserted house.

I cannot sleep, I am become like a lonely bird on the housetop.

All day long mine enemies reproach me, and they who formerly praised me now swear against me, using my name in their curses.

O hear me, for the ashes of affliction are my food, and tears

4. "Et ossa mea, etc." Heb.: *And my bones are burned as with a firebrand.*
5. "Percussus sum, etc." Heb.: *My heart is burned and dried up like grass.*
7. "In domicilio." St. Jer.: *Solitudinum.*
9. "Adversum me jurabant." Heb.: *Swear by me,* that is, use my name in their curses.

bam, et potum meum cum fletu miscebam.

11. A facie iræ et indignationis tuæ: quia elevans allisisti me.

12. Dies mei sicut umbra declinaverunt: et ego sicut fœnum arui.

13. Tu autem, Domine, in æternum permanes: et memoriale tuum in generationem et generationem.

are mingled with my drink,

Because of Thy wrath and indignation; for Thou hast lifted me up and cast me down.

My days are declining as an evening shadow, and I am withering away like grass.

But Thou, O Eternal, abidest forever; and Thy fame endures from age to age.

Though Israel Is Now Prostrate, Jehovah Will Yet Restore Her and Fulfill His Promises to Her (14–23).

14. Tu exsurgens misereberis Sion: quia tempus miserendi ejus, quia venit tempus.

15. Quoniam placuerunt servis tuis lapides ejus: et terræ ejus miserebuntur.

16. Et timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam.

17. Quia ædificavit Dominus Sion: et videbitur in gloria sua.

18. Respexit in oratio-

Thou wilt arise and have pity on Sion, for it is time to show her mercy, yea, the appointed time is come to deliver her from captivity.

For her scattered stones are dear to Thy servants, and the dust of her ruins moves them to pity.

And then the pagan nations shall revere Thee, O Lord, and all the kings of the earth shall acknowledge Thy majesty, saying:

"The Lord has built up Sion, and has appeared in His majesty;

"He has regarded the prayer of

11. The Psalmist is contrasting his state of present misery with his former prosperity, like Job.

18. "Humilium." Heb.: *Naked, destitute.*

nem humilium: et non sprevit precem eorum.

19. Scribantur hæc in generatione altera: et populus, qui creabitur, laudabit Dominum:

20. Quia prospexit de excelso sancto suo: Dominus de cœlo in terram aspexit:

21. Ut audiret gemitus compeditorum: ut solveret filios interemptorum:

22. Ut annuntient in Sion nomen Domini: et laudem ejus in Jerusalem.

23. In conveniendo populos in unum, et reges ut serviant Domino.

the lowly, and has not despised their pleading."

Let these things be set down for a future generation, that people yet unborn may praise the Lord;

For He has looked forth from His sacred height, the Eternal from heaven has beheld the earth,

To hear the groans of those in prison, and to set free the children that were doomed to death,

That they, returning to their country, might proclaim in Sion the glory of Jehovah, and sing His praises in Jerusalem,

When all peoples and kings gather there to worship Jehovah, the God of Israel.

Contemplating the Eternity of God, the Psalmist Is Assured of the Fulfillment of the Divine Promises to Israel (24–29).

24. Respondit ei in via virtutis suæ: Paucitatem dierum meorum nuntia mihi.

25. Ne revoces me in dimidio dierum meorum:

Yes, He has broken my strength in the midst of my years, He has shortened my days, till I plead:

"O my God, take me not away in the fullness of my life, O Thou

19. "Hæc" may refer to the prophecies of vv. 17, 18; or to what follows in vv. 20–23.

21. "Interemptorum," *the slain;* but St. Jer.: *Mortis.* The reference is to the exiles in Babylon.

23. "In conveniendo." St. Jer.: *Cum congregati fuerint.*

24. "Respondit ei" is a wrong rendering of the Hebrew, which has: *He has bowed down my strength in the way.*

in generationem et generationem anni tui.

26. Initio tu, Domine, terram fundasti: et opera manuum tuarum sunt cœli.

27. Ipsi peribunt, tu autem permanes: et omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos, et mutabuntur:

28. Tu autem idem ipse es, et anni tui non deficient.

29. Filii servorum tuorum habitabunt: et semen eorum in sæculum dirigetur.

whose years are eternal!

"Of old Thou didst establish the earth, and the heavens are the work of Thy hands;

"They perish, but Thou shalt endure; they shall all wear away like a garment; as a vesture Thou shalt change them, and they shall pass away.

"But Thou art the self-same forever, and Thy years shall never fail.

"Therefore, the children of Thy servants shall live and enjoy Thy favor, and their posterity shall be established forever."

PSALM CII (Heb. 103)

INTRODUCTION

In no passage of the Old Testament are the enduring goodness and mercy of God more tenderly and beautifully set forth than in the present Psalm, which is a hymn of praise and thanksgiving to God for His many benefits and blessings to the Psalmist himself, to his nation, and to all frail mortals who try to keep the divine commands. This God who is so gracious to men is the mighty King of the universe, enthroned in heaven, and waited on by angelic beings. Let earth and heaven, therefore, join the Psalmist in singing the divine praises.

In thought the Psalm is Davidic, but the Aramaic coloring of the

29. "In sæculum." Heb.: *Before Thee.*

language causes most modern scholars to place its composition after the exile. Division:

I. The Psalmist has been seriously ill in body and soul, but the Lord in mercy has pardoned his sins and restored his health (vv. 1–5).

II. This same God, who of old revealed Himself to Moses and to the children of Israel, has been long-suffering and gracious to His people throughout their history (vv. 6–10).

III. The divine mercy is that of a loving father for his children, who knows their frail and transient nature, and whose kindness has no bounds (vv. 11–18).

IV. Let the whole universe unite in praising the God of love who is seated on His throne in heaven, surrounded by angels and ministering spirits (vv. 19–22).

1. Ipsi David.

The Psalmist Blesses God for His Favors (1–5).

Benedic, anima mea, Domino: et omnia quæ intra me sunt, nomini sancto ejus.

Bless the Lord, O my soul, and let all my being bless His holy name.

2. Benedic, anima mea, Domino: et noli oblivisci omnes retributiones ejus:

Bless the Lord, O my soul, and remember all His favors,

3. Qui propitiatur omnibus iniquitatibus tuis: qui sanat omnes infirmitates tuas.

Who pardons all your iniquities, who heals all your diseases,

4. Qui redimit de interitu vitam tuam: qui coronat te in misericordia et miserationibus.

Who saves your life from death, who crowns you with His love and compassion,

5. Qui replet in bonis desiderium tuum: renovabitur ut aquilæ juventus tua:

Who sates your longing with good things, so that your youth is renewed like the eagle's.

God's Merciful Character Has Been Illustrated in Israel's History (6–10).

6. Faciens misericordias Dominus: et judicium omnibus injuriam patientibus.

The Lord deals kindly and exercises justice towards all who are oppressed.

7. Notas fecit vias suas Moysi, filiis Israel voluntates suas.

He made known to Moses His merciful ways, and to the children of Israel His gracious methods.

8. Miserator et misericors Dominus: longanimis, et multum misericors.

Compassionate and merciful is Jehovah, long-suffering and full of pity.

9. Non in perpetuum irascetur: neque in æternum comminabitur.

He will not be angry without ceasing, nor cherish wrath against the guilty forever.

10. Non secundum peccata nostra fecit nobis: neque secundum iniquitates nostras retribuit nobis.

He has not dealt with us according to our sins, nor requited unto us according to our iniquities.

God Is a Kind Father to His Erring, But Repentant Children (11–18).

11. Quoniam secundum altitudinem cœli a terra: corroboravit misericordiam suam super timentes se.

For as heaven is high above the earth, and embraces it all, so vast and comprehensive is God's mercy towards those that revere Him.

12. Quantum distat ortus ab occidente: longe fecit a nobis iniquitates nostras.

As far as the east is from the west, so far has He removed our transgressions from us.

13. Quomodo miseretur pater filiorum, miser-

As a father has pity on his children, so has the Lord pity on those

6. "Misericordias." Heb. and St. Jer.: *Acts of justice.*—"Injuriam patientibus." Heb.: *The oppressed.*

tus est Dñus timentibus se:
14. Quoniam ipse cognovit figmentum nostrum.
Recordatus est quoniam pulvis sumus:
15. Homo, sicut fœnum dies ejus, tamquam flos agri sic efflorebit.
16. Quoniam spiritus pertransibit in illo, et non subsistet: et non cognoscet amplius locum suum.
17. Misericordia autem Domini ab æterno, et usque in æternum super timentes eum.
Et justitia illius in filios filiorum,
18. His qui servant testamentum ejus:
Et memores sunt mandatorum ipsius, ad faciendum ea.

that revere Him.
For He knows our frame; He remembers that we are dust.

As for mortal man, his days are like the grass, he blooms like a flower of the field;
For a wind sweeps over it, and it is gone; and its place is known no more.

But the mercy of the Eternal is everlasting upon them that revere Him, and His justice extends to children's children,

To such as keep His covenant, and remember to observe His precepts.

Let All God's Works Unite in Singing His Praises (19–22).

19. Dominus in cœlo paravit sedem suam: et regnum ipsius omnibus dominabitur.
20. Benedicite Dñο,

In heaven the Lord has fixed His throne, and His dominion embraces the world.

Bless the Lord, O His angels,

14. "Figmentum," *nature, constitution.*
16. "Non cognoscet," *no one knows,* etc. In the Hebrew "locum" is the subject: *Its place knows it no more.*

omnes angeli ejus: potentes virtute, facientes verbum illius, ad audiendam vocem sermonum ejus.

21. Benedicite Dño, omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus.

22. Benedicite Dño, omnia opera ejus: in omni loco dominationis ejus, benedic, anima mea, Domino.

you strong ones that do His bidding, hearkening to the voice of His commands.

Bless the Lord, all His hosts, you His servants that do His will.

Bless the Lord, all His works, in every realm of His dominion. O my soul, bless the Eternal.

PSALM CIII (Heb. 104)

INTRODUCTION

As the preceding Psalm was a hymn of praise to the divine mercy as manifested in God's dealings with men, so this one glorifies the Creator's magnificent power and goodness as exhibited in creating and sustaining the world. This Psalm is then a hymn on the work of creation, following in general the narrative of Gen., i, but using that material with poetic freedom.

To the Psalmist the universe is a vast and open book in which are plainly discerned and described the invisible attributes of God, especially His incomparable majesty, His infinite power, and His everlasting faithfulness and goodness. He begins by picturing God as robed in light and dwelling above the waters of the firmament, with the foundations of His abode anchored in the upper waters of the sky; as stretching out the vault of heaven like a tent; as making the clouds His chariot, the winds His messengers, and fire and flame His servants. Then creation on the earth is described.

The grandeur and magnificence of the Psalm is unsurpassed in the Psalter; and its similarity in tone and language to the preceding poem

21. "Virtutes," *hosts*, that is, the angelic army.

points to the same author and the same time. It may be divided as follows:

I. Introduction: A description of God's greatness and majesty (vv. 1–4).

II. In the beginning the earth was submerged in water, but God separated the water and the land, fixing the limits of the sea (vv. 5–9).

III. On the earth the necessities of man, beast, and vegetation are provided for through streams and rivers in the mountains and valleys and rain on the hilltops (vv. 10–18).

IV. The moon determines the festivals and seasons of the year, while the sun marks the alternations of day and night (vv. 19–23).

V. Full of wonder and admiration at the variety and wisdom of God's works, the Psalmist turns to consider the marvels of the sea and the mysterious renewal of life on the earth (vv. 24–30).

VI. Conclusion: May the glorious Creator be ever pleased with His works! The Psalmist will always praise Him; let sinners vanish (vv. 31–35).

1. Ipsi David.

God's Greatness and Majesty (1–4).

Benedic, anima mea, Domino: Domine Deus meus, magnificatus es vehementer.

Confessionem et decorem induisti:

2. Amictus lumine sicut vestimento:

Extendens cœlum sicut pellem:

3. Qui tegis aquis superiora ejus.

Qui ponis nubem ascen-

Bless Jehovah, O my soul! O Eternal One, my God, Thou art exceeding great, arrayed in splendor and majesty!

Clothed with light as with a garment, Thou stretchest out the heavens as a tent,

Their upper parts Thou coverest with waters, Thou makest the clouds Thy chariot, Thou ridest

3. "Qui tegis aquis, etc." Heb.: *Who lays the beams of His upper chambers in the waters.* This seems to imply that the dwelling of God is a place supported, like a lake-dwelling, above the waters by great beams resting somehow on the waters (Boylan).

sum tuum: qui ambulas super pennas ventorum.

on the wings of the wind,

4. Qui facis angelos tuos spiritus: et ministros tuos ignem urentem.

Thou makest winds Thy messengers, flame and fire Thy servants, to do Thy bidding.

God Created the Earth and Separated It from the Sea (5–9).

5. Qui fundasti terram super stabilitatem suam: non inclinabitur in sæculum sæculi.

Thou didst found the earth on its bases, so that it shall not be shaken forever.

6. Abyssus, sicut vestimentum, amictus ejus: super montes stabunt aquæ.

It was covered with the deep as with a vesture, till the waters stood above the mountains;

7. Ab increpatione tua fugient: a voce tonitrui tui formidabunt.

But at Thy rebuke, at Thy word, they fled away, scared at the sound of Thy thunder.

8. Ascendunt montes: et descendunt campi in locum, quem fundasti eis.

Then the mountains appeared and the valleys came forth, as the waters retired to the place Thou hadst established for them,

9. Terminum posuisti, quem non transgredientur: neque convertentur operire terram.

Never to pass the bounds Thou hadst set them, nor cover the earth again.

4. Besides the interpretation of the paraphrase this verse is also rendered: (a) "Who makes His angels winds, His ministers a flaming fire," that is, He clothes His spiritual agents with the forms of physical phenomena, with the wind and the lightning. This would seem to be the meaning of the LXX and Vulgate; (b) "Who makes His messengers swift as winds, His ministers strong as flaming fire" (so the Targum). Dr. Bird combines these two interpretations, and gets: (c) "Who makes His angels (swift as) wind, His ministers (as) flaming fire," which seems to be the meaning in Heb., i. 7.

6–8. The abyss (Gen., i. 2, 9) in the beginning covered the whole earth, including the highest hills; but at God's command the waters retired, and the hills seemed to rise up, while the valleys sank down.

On Earth Springs and Rain Give Drink to Men, Animals and Plants (10–18).

10. Qui emittis fontes in convallibus: inter medium montium pertransibunt aquæ.

Thou dost cause springs to arise in the valleys, and the waters to flow between the mountains,

11. Potabunt omnes bestiæ agri: expectabunt onagri in siti sua.

Which give drink to all the beasts of the field, where the wild asses quench their thirst.

12. Super ea volucres cœli habitabunt: de medio petrarum dabunt voces.

Above these streams, in the trees, the wild birds dwell, pouring forth their songs from among the rocks.

13. Rigans montes de superioribus suis: de fructu operum tuorum satiabitur terra:

He waters the mountains with rain from His upper chambers, the earth is replenished with the fruit of Thy works, with rain from the clouds,

14. Producens fœnum jumentis, et herbam servituti hominum:

Causing grass to grow for the cattle, and herbage, all vegetable products, for the service of man;

Ut educas panem de terra:

that Thou mayest bring forth food out of the earth,

15. Et vinum lætificet cor hominis:

Wine to gladden man's heart,

Ut exhilaret faciem in oleo: et panis cor hominis confirmet.

oil with which he may shine his face, and bread to sustain his strength.

16. Saturabuntur ligna

The great trees of the primeval

11. "Expectabunt, etc.," that is, the wild asses in their thirst look to God for their sustenance. The paraphrase follows the Hebrew.

12. "Super ea." Heb.: *Beside them,* that is, by the streams grow the trees where the birds dwell and sing.—"De medio petrarum, etc." Heb.: *From among the foliage they* (the birds) *sing.*

15. "Et panis, etc.," is regarded as a gloss by Dr. Boylan.

16. "Ligna campi." Heb.: *Trees of Yahweh* (*i.e.,* gigantic trees).

campi, et cedri Libani quas plantavit:

17. Illic passeres nidificabunt.

Herodii domus dux est eorum:

18. Montes excelsi cervis: petra refugium herinaciis.

forest have their fill of rain—the cedars of Lebanon which He has planted,

Where the little birds build their nests in the lower branches, and the stork has its abode among the higher limbs.

The high mountains are a shelter for the wild goats, and the rocks provide a refuge for the conies.

Moon and Sun Determine Times and Seasons, and Mark the Changes of Day and Night (19–23).

19. Fecit lunam in tempora: sol cognovit occasum suum.

He made the moon to indicate the seasons, the times for festivals; the sun knows the hour for its setting, thus marking the close of day.

20. Posuisti tenebras, et facta est nox: in ipsa pertransibunt omnes bestiæ silvæ.

Thou spreadest the darkness, and it is night, when all the beasts of the forest come forth,

21. Catuli leonum rugientes, ut rapiant, et quærant a Deo escam sibi.

The young lions roaring for their prey, and demanding their food from God.

22. Ortus est sol, et congregati sunt: et in cubilibus suis collocabuntur.

But when the sun rises, they slink away, and lie down in their dens;

17. "Herodii domus, etc.," the house or nest of the stork takes the lead over the nests of the smaller birds, being much larger and higher up. The Heb. has: *(As for) the stork, the fir trees* (or cypresses) *are its home.* The stork builds a huge nest, and so needs a large tree like the fir.

23. Exibit homo ad opus suum: et ad operationem suam usque ad vesperum.

While man goes forth to his work, and proceeds with his toil till evening.

The Marvels of the Sea and the Mystery of Life on Earth (24–30).

24. Quam magnificata sunt opera tua, Domine! Omnia in sapientia fecisti: impleta est terra possessione tua.

How manifold are Thy works, O Thou Eternal One! In wisdom Thou hast made them all; the earth is full of Thy creatures.

25. Hoc mare magnum, et spatiosum manibus; illic reptilia, quorum non est numerus,

Animalia pusilla cum magnis:

Yonder lies the sea, vast and widespread, with its countless swarms of moving things, living creatures both small and great.

26. Illic naves pertransibunt:

Draco iste, quem formasti ad illudendum ei:

There go the stately ships, there also is leviathan, the sea-monster, which Thou hast made to play in the sea—

27. Omnia a te exspectant ut des illis escam in tempore.

All anxiously looking to Thee for their food in due season.

28. Dante te illis, colligent: aperiente te manum tuam, omnia implebuntur bonitate.

Thou givest it to them, and they eagerly devour it; when Thou openest Thy hand, they are filled with good things.

29. Avertente autem te faciem, turbabuntur: auferes spiritum eorum, et de-

But shouldst Thou hide Thy face, withholding Thy help, they are dismayed; shouldst Thou take

24. "Possessione tua," *Thy possession,* that is, the things God has made, His creatures.

26. "Draco iste," *the sea-monster.* Heb.: *Leviathan.*

ficient, et in pulverem suum revertentur.

30. Emittes spiritum tuum, et creabuntur; et renovabis faciem terræ.

away their spirit, withdrawing the life Thou hast lent them, they expire, and return to the dust whence they came.

And yet, if Thou sendest forth Thy quickening breath, they leap again into life, and the face of the earth is renewed.

Concluding Petitions and Vows (31–35).

31. Sit gloria Domini in sæculum: lætabitur Dominus in operibus suis:

32. Qui respicit terram, et facit eam tremere: qui tangit montes, et fumigant.

33. Cantabo Domino in vita mea: psallam Deo meo quamdiu sum.

34. Jucundum sit ei eloquium meum: ego vero delectabor in Domino.

35. Deficiant peccatores a terra, et iniqui ita ut non sint. Benedic, anima mea, Domino.

Everlasting glory be to the Eternal One, may Jehovah delight in His works!

Who glances at the earth and it trembles, who touches the mountains and they smoke.

I will sing to the Lord all my life, I will praise my God as long as I live.

May this my song be pleasing to Him! As for me, I will rejoice in Jehovah alone.

Let sinners vanish from the earth, let the wicked be no more. Bless the Eternal, O my soul.

PSALM CIV (Heb. 105)

INTRODUCTION

We have here a national hymn of thanksgiving, grounded on Jehovah's marvellous deeds in behalf of Israel throughout her past history from patriarchal times down to the settlement in the Promised Land. The author is showing how God has been faithful to the cove-

nant He made with Abraham and the Patriarchs; he is giving an account of the Lord's part in a long period of the history of Israel. In the following Psalm will be given Israel's part in that same history. Psalm LXXVII treats together the two aspects of Israelitic history which this and the next Psalm develop separately.

Scholars are not agreed as to whether or not this present Psalm was written after the return from Babylonian exile, when poverty and disappointment left the people in sore need of hope and encouragement; or for the occasion of the transference of the Ark of the Covenant to Sion, as stated in I Par., xvi, which symbolized the formal occupation of Canaan by the Israelites and celebrated the solemn inauguration of Jehovah as King in Palestine. It would be appropriate for either time, but Catholic authorities are in favor of the second occasion, and consequently of Davidic authorship.

Division:

I. Israel is called upon to praise the Lord for His marvellous works in behalf of the seed of Abraham and Jacob (vv. 1–6).

II. Jehovah has been faithful to His promise to the Patriarchs to give them the land of Canaan as their inheritance, protecting them in their early wanderings (vv. 7–15).

III. When famine in Palestine threatened them with extinction, the Lord through Joseph provided for them in Egypt (vv. 16–22).

IV. When the Israelites were persecuted by the Egyptians, the Lord punished the latter with plagues, and sent Moses and Aaron to deliver His people (vv. 23–36).

V. The Lord delivered the Israelites from Egyptian bondage, defended and provided for them by miracles in their desert wanderings, and finally settled them in Canaan that they might serve Him in grateful obedience (vv. 37–45).

Alleluia.

Let Israel Praise God for His Benefits (1–6).

1. Confitemini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus.

Give thanks to Jehovah and call upon His name, make known among the nations His marvellous deeds for Israel.

2. Cantate ei, et psal-

Sing and make music to Him,

2. "Narrate." Heb.: *Meditate.*

lite ei: narrate omnia mirabilia ejus.

3. Laudamini in nomine sancto ejus: lætetur cor quærentium Dominum.

4. Quærite Dominum, et confirmamini: quærite faciem ejus semper.

5. Mementote mirabilium ejus, quæ fecit: prodigia ejus, et judicia oris ejus.

6. Semen Abraham, servi ejus: filii Jacob, electi ejus.

meditate on all the wondrous things He has done.

Glory in His sacred name; let the heart of Jehovah's worshippers rejoice.

Have recourse to the Lord and and be strengthened, seek His presence evermore.

Remember the wonders He worked against Egypt, His portents and the judgments He uttered against the Egyptians,

You offspring of Abraham, His servants, you sons of Jacob, His elect.

Jehovah Has Kept His Promise to the Patriarchs, and Has Protected His People in Their Wanderings (7–15).

7. Ipse Dominus Deus noster: in universa terra judicia ejus.

He, the Lord, is our God, our special possession, but He also rules and exercises His judgments over all the earth.

8. Memor fuit in sæculum testamenti sui: verbi, quod mandavit in mille generationes:

He remembers forever His covenant, the promise He made for a thousand generations,

9. Quod disposuit ad Abraham: et juramenti sui ad Isaac:

His compact with Abraham, and His oath to Isaac.

10. Et statuit illud Ja-

And He established it as a law

9. "Ad Abraham . . . . ad Isaac." See Gen., xii. 7; xiii. 14–17; xv. 18–21; xxii. 16–18; xxvi. 2 sqq.

10. "Jacob," that is, *for Jacob.* See Gen., xxviii. 13 sqq.; xxxv. 9 sqq.

cob in præceptum: et Israel in testamentum æternum:

11. Dicens: Tibi dabo terram Chanaan, funiculum hereditatis vestræ.

12. Cum essent numero brevi, paucissimi et incolæ ejus:

13. Et pertransierunt de gente in gentem, et de regno ad populum alterum.

14. Non reliquit hominem nocere eis: et corripuit pro eis reges.

15. Nolite tangere christos meos: et in prophetis meis nolite malignari.

for Jacob, and an eternal agreement for the people of Israel,

When He said: "To you I will give the land of Canaan to hold as your own possession":

When yet they were few in number, a mere handful and strangers in Canaan,

Wandering from one nation to another, and going from kingdom to kingdom.

But Jehovah permitted no man to harm them; nay, even kings, for their sake, He punished,

Saying: "Touch not Mine anointed ones. do no harm to My prophets."

When Stricken with Famine He Provided for Them Through Joseph in Egypt (16–22).

16. Et vocavit famem super terram: et omne firmamentum panis contrivit.

He called a famine on the land of Canaan, and took away all the bread, the staff of life.

11. "Funiculum, etc.," *the measuring-cord of your inheritance,* that is, the portion assigned you by the measuring-cord.

14. "Reges," like Pharaoh (Gen., xii. 10 sqq.) and Abimelech (Gen., xx. 7; xxvi. 9).

15. "Christos meos," *anointed ones,* that is, the patriarchs, who were consecrated to execute God's designs.—"Prophetis meis." The patriarchs were also called prophets, because they had received divine revelations to communicate to others (cfr. Gen., xx. 7).

16. "Vocavit famem, etc." as recorded in Gen., xii. 10–20; xii. 55.—"Firmamentum." Heb.: *Staff.*

17. Misit ante eos virum: in servum venumdatus est Joseph.

But then He sent a man before them into Egypt, namely, Joseph, who was sold as a slave;

18. Humiliaverunt in compedibus pedes ejus, ferrum pertransiit animam ejus,

The Egyptians put his feet into the stocks, and he was cast into iron fetters,

19. Donec veniret verbum ejus.

Eloquium Domini inflammavit eum:

Until his word should be fulfilled, until the saying of the Lord should test him, and prove his innocence.

20. Misit rex, et solvit eum; princeps populorum, et dimisit eum.

Then the king, the ruler of the peoples, sent and released him and let him go free.

21. Constituit eum dominum domus suæ: et principem omnis possessionis suæ:

Nay, he appointed him lord over his house, and ruler of all his possessions,

22. Ut erudiret principes ejus sicut semetipsum: et senes ejus prudentiam doceret.

That he might direct his nobles as he pleased, and teach his elders wisdom.

Jehovah Defended His People in Egypt (23–36).

23. Et intravit Israel in Ægyptum: et Jacob accola fuit in terra Cham.

Then Israel came into Egypt, and Jacob was a guest in the land of Cham.

24. Et auxit populum

And the Lord multiplied His

18. "Ferrum pertransiit, etc." Heb.: *He was laid in iron,* that is, he was put into chains.

19. "Verbum ejus," that is, Joseph's interpretation of Pharaoh's dream (Gen., xli. 39).—"Eloquium," that is, God's revelation of the meaning of Joseph's dream.—"Inflammavit." St. Jer.: *Probavit.*

22. "Sicut semetipsum." Heb. and St. Jer.: *According to his pleasure,* that is, as he pleased. Joseph was given authority to imprison even the princes of Egypt, and to teach the scholars of Egypt.

suum vehementer: et firmavit eum super inimicos ejus.

25. Convertit cor eorum ut odirent populum ejus: et dolum facerent in servos ejus.

26. Misit Moysen servum suum: Aaron quem elegit ipsum.

27. Posuit in eis verba signorum suorum, et prodigiorum in terra Cham.

28. Misit tenebras, et obscuravit: et non exacerbavit sermones suos.

29. Convertit aquas eorum in sanguinem: et occidit pisces eorum.

30. Edidit terra eorum ranas in penetralibus regum ipsorum.

31. Dixit, et venit cœnomyia: et cinifes in omnibus finibus eorum.

32. Posuit pluvias eorum grandinem: ignem comburentem in terra ipsorum.

33. Et percussit vineas

people greatly, so that they outnumbered far their foes.

But He changed the hearts of the Egyptians, and they began to hate His people, and to deal treacherously with His servants.

So He sent Moses His servant to deliver them, and Aaron whom He had chosen.

He wrought His wonders among the Egyptians, and portents in the land of Cham.

He sent darkness and made it dark, but the Egyptians rebelled against His words, disobeying Him.

So he turned their waters into blood, and killed their fish.

Their land swarmed with frogs, so as to penetrate even into the royal chambers.

He commanded, and there came swarms of flies, and gnats all over their country.

He gave them hail instead of rain, a devouring fire throughout their land.

He smote their vines and fig-

25–38. These verses summarize the story of the plagues.

28. "Non exacerbavit." The "non" should be omitted, and the verb should be third person plural, as in the LXX; the Egyptians are the subject.

eorum, et ficulneas eorum: et contrivit lignum finium eorum.

trees, and shattered the trees of their territory.

34. Dixit, et venit locusta, et bruchus, cujus non erat numerus:

At His bidding locusts came, and cankerworms innumerable,

35. Et comedit omne fœnum in terra eorum: et comedit omnem fructum terræ eorum.

That ate up all things green in their land, and devoured all their crops.

36. Et percussit omne primogenitum in terra eorum: primitias omnis laboris eorum.

Then He struck down every first-born in their land, all their firstlings of manly strength.

Jehovah Delivered His People from Egypt and Settled Them in Canaan (37–45).

37. Et eduxit eos cum argento et auro: et non erat in tribubus eorum infirmus.

Then He led them forth with spoil of silver and gold, and there was no weakling in their tribes.

38. Lætata est Ægyptus in profectione eorum: quia incubuit timor eorum super eos.

Egypt was glad at their going, for she had come to fear the Israelites.

39. Expandit nubem in protectionem eorum: et ignem ut luceret eis per noctem.

Jehovah spread out a cloud to protect them by day, and gave them a fire to guide them at night.

40. Petierunt, et venit coturnix: et pane cœli saturavit eos.

They asked for food, and He sent them quails, and satisfied them with bread from heaven.

36. "Primitias omnis, etc." Heb.: *The firstlings of all their strength;* the phrase is parallel to *first-born,* that is, the first-born children of the Egyptians.

40. "Pane cœli" refers to the manna (Exod., xvi. 4; Ps. lxxvii. 24, 25).

41. Dirupit petram, et fluxerunt aquæ: abierunt in sicco flumina;

42. Quoniam memor fuit verbi sancti sui, quod habuit ad Abraham puerum suum.

43. Et eduxit populum suum in exsultatione, et electos suos in lætitia.

44. Et dedit illis regiones gentium: et labores populorum possederunt:

45. Ut custodiant justificationes ejus: et legem ejus requirant.

He cleft the rock and waters flowed, streams ran through the desert;

For He remembered His sacred promise to Abraham His servant.

And He led forth His people with joy, and His chosen ones with jubilation;

And He gave them the land of the heathen Canaanites, and they took possession of the fruit of others' toils,

That they might keep His precepts, and observe His laws.

PSALM CV (Heb. 106)

INTRODUCTION

Covering the same period of Jewish history as the preceding Psalm, this present one gives us an account of Israel's part in that history; how, namely, in contrast to God, she was unfaithful all along to her side of the covenant which she made with her Lord. This Psalm is, then, a penitential admission of Israel's unfaithfulness and ingratitude to God from the outset down to the settlement of Canaan. The Psalmist begins with a summons to praise Jehovah for His goodness and mercy, because, before and after he has enumerated in detail Israel's sins, he will make an appeal for further mercy and forgiveness in behalf of his wayward people.

The first and last verses of this poem are quoted by the Chronicler as sung when the Ark was brought to Sion (I Par., xvi. 34–36; II Par., v. 13; vii. 3, 6); and, because of the close connection between this and the preceding Psalm, it would seem that they both belong

to the same period and to the same author. Verse 47 here is regarded by some as post-exilic. Division:

I. Introduction: A call to praise the Lord for His goodness and mercy, and an appeal for a continuance of the divine favor (vv. 1–5).

II. A confession of Israel's sins: (a) the people doubted and murmured at the Red Sea, forgetful of the wonders done for them in Egypt (vv. 6–12); (b) in the desert they lusted for flesh, they were jealous of Moses and Aaron, they worshipped the golden calf (vv. 13–23); (c) they doubted God's promise to give them Canaan, they took part in the Moabites' worship of Baal, they involved Moses, their leader, in their doubts and impatience at Meribah (vv. 24–33); (d) after entering Canaan, they ignored the divine commands, participated in heathen abominations and suffered sorely in consequence; but at length the Lord took pity on them, remembering His covenant (vv. 34–46).

III. Prayer for restoration to divine favor (v. 47). Verse 48 is a doxology closing the Fourth Book of the Psalms, though here it may have been sung at the end of the Psalm, as was the custom in the Chronicler's time (I Par., xvi. 35, 36).

Alleluia.

Jehovah Is to Be Praised for His Goodness; May His Favor Continue (1–5)!

1. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Give praise to Jehovah for He is good, for His kindness endures forever.

2. Quis loquetur potentias Domini? auditas faciet omnes laudes ejus?

Who can proclaim the great deeds of the Lord, who can make known His praises?

3. Beati qui custodiunt judicium, et faciunt justitiam, in omni tempore.

Happy are they that do what is right, that do their duty at all times.

4. Memento nostri, Domine, in beneplacito populi tui; visita nos in salutari tuo:

Remember us, O Lord, by favor towards Thy people, and visit us with Thy help,

5. Ad videndum in bonitate electorum tuorum, ad lætandum in lætitia gentis tuæ: ut lauderis cum hereditate tua.

That we may experience the happiness of Thy chosen ones, that we may rejoice in the gladness of Thy nation, that we may glory with Thine inheritance.

Israel Was Ungrateful, and Doubted at the Red Sea (6–12).

6. Peccavimus cum patribus nostris: injuste egimus, iniquitatem fecimus.

We have sinned like our fathers, we have done evil, we have acted wickedly.

7. Patres nostri in Ægypto non intellexerunt mirabilia tua: non fuerunt memores multitudinis misericordiæ tuæ.

Et irritaverunt ascendentes in mare, mare Rubrum.

Our fathers in Egypt heeded not Thy wonders, they remembered not the abundance of Thy mercy, but rebelled as they passed through the Red Sea;

8. Et salvavit eos propter nomen suum: ut notam faceret potentiam suam.

And yet God saved them from the Egyptians for the sake of His glory, that He might manifest His power.

9. Et increpuit mare Rubrum, et exsiccatum est: et deduxit eos in abyssis sicut in deserto.

At His bidding the Red Sea dried up, and He led them through the deep as through a desert,

10. Et salvavit eos de manu odientium: et rede-

And saved them from the power of their haters, redeeming

5. "Videndum, lætandum, lauderis." In the Hebrew and LXX these verbs are in the infinitive. It is best to understand Israel as the subject, rather than God as in the Vulgate, or the Psalmist as in St. Jerome.

7. "Ascendentes in mare, etc." The repetition of sea here is according to the Hebrew; but this Hebrew text is corrected by modern scholars so as to read: *They rebelled against the Most High at the Red Sea.*

10. "Odientium, inimici." The reference is to Pharaoh.

mit eos de manu inimici.

11. Et operuit aqua tribulantes eos: unus ex eis non remansit.

12. Et crediderunt verbis ejus: et laudaverunt laudem ejus.

them from the might of their foes;

For the waters overwhelmed their oppressors: not one of them escaped.

Then they believed in His words of promise, and sang His praise.

In the Desert They Murmured for Flesh, Were Jealous of Moses and Aaron, and Fell into Idolatry (13–23).

13. Cito fecerunt, obliti sunt operum ejus: et non sustinuerunt consilium ejus.

14. Et concupierunt concupiscentiam in deserto: et tentaverunt eum in inaquoso.

15. Et dedit eis petitionem ipsorum: et misit saturitatem in animas eorum.

16. Et irritaverunt Moysen in castris: Aaron sanctum Domini.

17. Aperta est terra, et deglutivit Dathan: et operuit

But soon they forgot what He had done, and would not wait to see what further He would do;

And so, carried away by their appetites in the desert, they tested God in the wilderness, by requiring proof that He could feed them.

And He granted what they asked, and gave them a surfeit of food.

Then by their jealousy they angered Moses in the camp, and Aaron whom Jehovah had consecrated;

And the earth opened and swallowed up Dathan, and closed over

12. "Laudaverunt." St. Jer.: *Sang.*
13. "Fecerunt" is omitted by St. Jerome.
14. See Num., xi. 4–7.
16, 17. See Num., xvi.

ruit super congregationem Abiron.

the company of Abiron;

18. Et exarsit ignis in synagoga eorum: flamma combussit peccatores.

Fire broke out in their assembly, and flames burned up the wicked.

19. Et fecerunt vitulum in Horeb: et adoraverunt sculptile.

At Horeb they made a calf, and worshipped a graven thing,

20. Et mutaverunt gloriam suam in similitudinem vituli comedentis fœnum.

Exchanging God their glory for the likeness of a grass-eating ox.

21. Obliti sunt Deum, qui salvavit eos, qui fecit magnalia in Ægypto,

They forgot the God who had delivered them, who had done great deeds in Egypt,

22. Mirabilia in terra Cham: terribilia in mari Rubro.

Marvels in the land of Cham, terrible things at the Red Sea.

23. Et dixit ut disperderet eos: si non Moyses, electus ejus, stetisset in confractione in conspectu ejus:

Ut averteret iram ejus, ne disperderet eos.

So He planned to destroy them, had not Moses, His chosen one, stepped into the breach before Him to avert from them His deadly wrath.

They Continued to Sin in the Desert (24–33).

24. Et pro nihilo habuerunt terram desiderabilem:

Non crediderunt verbo ejus,

They cared nothing for the Promised Land, they refused to believe His word;

25. Et murmuraverunt

They murmured against the

18. This verse describes the fate of Core (Korah) and his followers (Num., xvi. 35).

in tabernaculis suis: non exaudierunt vocem Domini.

26. Et elevavit manum suam super eos: ut prosterneret eos in deserto.

27. Et ut dejiceret semen eorum in nationibus: et dispergeret eos in regionibus.

28. Et initiati sunt Beelphegor: et comederunt sacrificia mortuorum.

29. Et irritaverunt eum in adinventionibus suis: et multiplicata est in eis ruina.

30. Et stetit Phinees et placavit: et cessavit quassatio.

31. Et reputatum est ei in justitiam, in generationem et generationem usque in sempiternum.

32. Et irritaverunt eum ad aquas contradictionis; et vexatus est Moyses propter eos.

33. Quia exacerbave-

Lord in their tents, and would not listen to the voice of Jehovah.

And therefore He lifted up His hand against them, threatening to lay them low in the wilderness,

To humble their children among the heathen, and scatter them over the world.

Then they joined in the worship of Baal of Peor, and ate of food offered to heathen gods.

They provoked God by their impious deeds, and a plague broke out among them.

But Phinees stood forth and appeased the anger of God, and so the plague was checked;

And this was put to his credit as a meritorious act for all time to come.

And they angered God at the waters of strife, at Meribah, and Moses was punished on their account;

For they had embittered the

28. "Beelphegor," *i.e.*, Baal of Mount Peor or Kemosh, the chief deity of Moab (Num., xxv.).—"Initiati sunt." St. Jer.: *Consecrati sunt.*

29. "Multiplicata est." Heb.: *Broke out.*—"Ruina" and "quassatio" (v. 30) are the same word in the Hebrew, and the meaning is *plague* (St. Jer.).

32. "Et vexatus est Moyses." Heb.: *It went ill with Moses.* See Num., xx. 1–13.

33. "Distinxit." Heb.: *Spoke rashly.* See Num., xx. 8.

runt spiritum ejus.
Et distinxit in labiis suis:

spirit of Jehovah, rebelling against Him, and Moses spoke carelessly, showing a lack of trust.

In Canaan They Fell into Idolatry and Were Oppressed by the Heathen, but God Saved Them (34–46).

34. Non disperdiderunt gentes, quas dixit Dominus illis.
35. Et commisti sunt inter gentes, et didicerunt opera eorum:
36. Et servierunt sculptilibus eorum: et factum est illis in scandalum.
37. Et immolaverunt filios suos, et filias suas dæmoniis.
38. Et effuderunt sanguinem innocentem: sanguinem filiorum suorum et filiarum suarum, quas sacrificaverunt sculptilibus Chanaan.
Et infecta est terra in sanguinibus:
39. Et contaminata est in operibus eorum et fornicati sunt in adinventionibus suis.

They did not destroy the Gentiles as the Lord had told them to do,
But mingled with them and learned their practices,
And worshipped their idols, thus falling into the snare which proved their ruin.
And they sacrificed their sons and daughters to demons;
They poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, till the land was polluted by blood.
They were defiled by their deeds, and became unfaithful in their practices, serving strange gods.

37. Cfr. Deut., xii. 31; xviii. 9, 10; xxxii. 17.
39. "Fornicati sunt." Israel was the spouse of Yahweh, and her unfaithfulness to Him was spiritual adultery. The Church is likewise the spouse of Christ.

40. Et iratus est furore Dominus in populum suum: et abominatus est hereditatem suam.

So Jehovah's anger blazed forth against His people, and He abhorred His possession;

41. Et tradidit eos in manus gentium: et dominati sunt eorum qui oderunt eos.

And He delivered them into the hands of the heathen, to be ruled over by those that hated them;

42. Et tribulaverunt eos inimici eorum, et humiliati sunt sub manibus eorum:

And their foes oppressed them, and humbled them under their power.

43. Sæpe liberavit eos. Ipsi autem exacerbaverunt eum in consilio suo: et humiliati sunt in iniquitatibus suis.

Often God rescued them, but they again embittered Him by their evil ways, and thus again were brought low by their sins.

44. Et vidit cum tribularentur: et audivit orationem eorum.

Yet, He regarded their distress, and hearkened to their cry for help;

45. Et memor fuit testamenti sui: et pœnituit eum secundum multitudinem misericordiæ suæ.

He remembered His covenant with them, and relented in His great kindness,

46. Et dedit eos in misericordias, in conspectu omnium qui ceperant eos.

And made them objects of pity, even to all their captors.

Prayer for Restoration (47, 48).

47. Salvos nos fac, Domine Deus noster: et congrega nos de nationibus:

Save us, O Jehovah, our God, and bring us back from the nations among which we have been

40–46. These verses give a summary review of Israel's infidelity during the period of the Judges.

46. "In misericordias." The Hebrew means that God made the Israelites objects of pity.

Ut confiteamur nomini sancto tuo: et gloriemur in laude tua.

48. Benedictus Dominus Deus Israel, a sæculo et usque in sæculum: et dicet omnis populus: Fiat, fiat.

scattered, that we may praise Thy holy name, and boast in Thy praise.

Blessed be Jehovah, the God of Israel, forever and ever! And let all the people say: So be it, so be it!

THE FIFTH BOOK OF THE PSALTER

PSALM CVI (Heb. 107)

INTRODUCTION

This Psalm is intended to illustrate God's goodness in answering men's prayers when they appeal to Him in their trials and distresses, and the consequent duty of thanksgiving on the part of those thus assisted.

After an introduction (vv. 1–3), in which the Psalmist calls upon the "redeemed of the Lord" to give thanks for their deliverance from the hand of the enemy, he cites four classes of persons, either actual or typical, who, when in extreme trouble and danger, called upon the Lord for help and were saved: (a) travellers through a desert who had lost their way and were in danger of dying of hunger and thirst (vv. 4–9); (b) exiles or prisoners who had been suffering punishment for their sins (vv. 10–16); (c) sick men who had been chastised for their transgressions (vv. 17–22); (d) sailors who had almost perished at sea (vv. 23–32). Each of these four groups of verses terminates with a double refrain, which includes a call to praise the Lord for His goodness to men.

Then the refrains disappear, the structure of the poem changes, and the Psalmist reflects on the ways of divine providence in disposing the fortunes of men and countries according to their sins or virtues: (a) a fruitful land becomes a barren waste on account of the sins of its inhabitants; and, contrariwise, a wilderness is turned into a fertile tract for the poor and needy just (vv. 33–38); (b) the good are protected against the wicked, to the joy of the former and the confusion of the latter (vv. 39–42). Verse 43 is a conclusion, inviting meditation on these manifestations of divine justice and mercy.

If, as some maintain, this Psalm was written after the return from exile, and is the logical conclusion of the two Psalms that immediately precede, then those two Psalms must have been composed around the close of the captivity. Or it may be that verses 1–3 of this poem are a post-exilic introduction to an older one.

Because of differences in structure and style, there are scholars who regard verses 33–43 here as a later addition to an older Psalm. This opinion, however, is hardly necessary, as the connection in thought between the two parts is sufficiently natural and clear.

Alleluia.

An Invitation to Praise God for His Favors (1–3):

1. Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.

"Give thanks to the Lord for He is good, for His kindness endures forever."

2. Dicant qui redempti sunt a Domino, quos redemit de manu inimici: et de regionibus congregavit eos:

Thus let those sing who have been redeemed by Jehovah, whom He has rescued from the power of the foe, and gathered from distant lands,

3. A solis ortu, et occasu: ab aquilone, et mari.

From east and west, from the north and the sea.

The Lord Saved Travellers in the Desert (4–9).

4. Erraverunt in solitudine, in inaquoso: viam civitatis habitaculi non invenerunt.

Wanderers in a wilderness, in a desolate region, could find no way to an inhabited town;

5. Esurientes et sitien-

Hungry and thirsty, their soul

2. "Redempti" seems to refer to the exiles who have been delivered from Babylon; or the reference may be general, to all who have been rescued from any perils in life's journeys.

3. "Et mari," that is, the Mediterranean Sea; or here, perhaps, the Red Sea, so as to include the *south.*

4. "Civitatis habitaculi," that is, *town to dwell in.*

tes: anima eorum in ipsis defecit.

6. Et clamaverunt ad Dominum cum tribularentur: et de necessitatibus eorum eripuit eos.

7. Et deduxit eos in viam rectam: ut irent in civitatem habitationis.

8. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

9. Quia satiavit animam inanem: et animam esurientem satiavit bonis.

fainted within them.

So they cried to Jehovah in their distress, and He rescued them from their troubles,

Directing them by a straight road to an inhabited town.

Let them thank Jehovah for His favors, and for the wonders He performs for men;

For He has satisfied the empty soul, and filled the hungry soul with good things.

The Lord Liberated the Imprisoned (10–16).

10. Sedentes in tenebris et umbra mortis: vinctos in mendicitate, et ferro.

11. Quia exacerbaverunt eloquia Dei: et consilium Altissimi irritaverunt.

12. Et humiliatum est in laboribus cor eorum: infirmati sunt, nec fuit qui adjuvaret.

13. Et clamaverunt ad Dominum cum tribularen-

Others sat in darkness and the shadow of death, prisoners in misery and chains,

Because they had rebelled against the law of God, and spurned the counsel of the Most High;

And therefore their spirit was bowed down with labor; they staggered, and there was no one to help them.

So they cried to Jehovah in their distress, and He delivered them

6. "Cum tribularentur." Heb. and St. Jer.: *In their tribulation.*

8. The subject of "confiteantur" is the *redeemed.*—"Misericordiæ" should be "propter misericordias."—"Filiis hominum." St. Jer.: *In filios hominum.*

tur: et de necessitatibus eorum liberavit eos.

14. Et eduxit eos de tenebris, et umbra mortis: et vincula eorum disrupit.

15. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

16. Quia contrivit portas æreas: et vectes ferreos confregit.

from their troubles,

Leading them forth from darkness and the shadow of death, and breaking their bonds asunder.

Let them thank Jehovah for His favors, and for the wonders He performs for men;

For He has broken gates of bronze, and shattered iron bars.

The Lord Restored the Sick to Health (17–22).

17. Suscepit eos de via iniquitatis eorum: propter injustitias enim suas humiliati sunt.

18. Omnem escam abominata est anima eorum: et appropinquaverunt usque ad portas mortis.

19. Et clamaverunt ad Dñum cum tribularentur: et de necessitatibus eorum liberavit eos.

20. Misit verbum suum et sanavit eos: et eripuit eos de interitionibus eorum.

Others were sick because of their evil ways, and afflicted because of their sins;

They loathed all manner of food, and were on the verge of death.

So they cried to Jehovah in their distress, and He delivered them from their troubles,

Issuing His healing command, and snatching them from destruction.

17. "Suscepit eos" is the reading also in the LXX and Peshitta; but Heb. and St. Jer. have: *Fools.* Modern scholars amend the text so as to get: "They who were sick because of their misdeeds" (Boylan).

20. "Verbum suum." The word of Yahweh is here sent forth as a delivering angel. Cfr. Wis., xvi. 12; xviii. 15.

21. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

Let them thank Jehovah for His favors, and for the wonders He performs for men;

22. Et sacrificent sacrificium laudis: et annuntient opera ejus in exsultatione.

Let them offer thanksgiving sacrifices, and recount His deeds with song.

The Lord Rescued the Shipwrecked (23–32).

23. Qui descendunt mare in navibus, facientes operationem in aquis multis.

Others who went down to the sea in ships, trading in many waters,

24. Ipsi viderunt opera Domini, et mirabilia ejus in profundo.

Have seen the works of Jehovah, and His marvels in the deep, calming storms and rescuing sailors.

25. Dixit, et stetit spiritus procellæ: et exaltati sunt fluctus ejus.

For at His bidding the tempest arose, and the waves of the sea were lifted high;

26. Ascendunt usque ad cœlos, et descendunt usque ad abyssos: anima eorum in malis tabescebat.

And those on board soared up towards heaven, and then sank down to the depths, till their soul fainted because of their perilous plight.

27. Turbati sunt, et moti sunt sicut ebrius: et omnis sapientia eorum devorata est.

They reeled and staggered like a drunken man, and all their skill was forgotten.

28. Et clamaverunt ad Dominum cum tribularentur, et de necessitatibus eorum eduxit eos.

So they cried to Jehovah in their distress, and He delivered them from their troubles,

29. Et statuit procellam ejus in auram: et siluerunt fluctus ejus.

Stilling the storm to a whisper, and hushing the waves of the sea.

30. Et lætati sunt quia siluerunt: et deduxit eos in portum voluntatis eorum.

They rejoiced that the waters were calm, and He led them to their desired haven.

31. Confiteantur Dño misericordiæ ejus: et mirabilia ejus filiis hominum.

Let them thank Jehovah for His favors, and for the wonders He performs for men;

32. Et exaltent eum in ecclesia plebis: et in cathedra seniorum laudent eum.

Yea, let them exalt Him in the assembly of the people, when the congregation meets for worship; and praise Him in the session of the elders, when the rulers sit in council.

God's Providence Towards Sinners and Towards the Just (33–43).

33. Posuit flumina in desertum: et exitus aquarum in sitim:

He turned streams into a desert, and watersprings into parched ground;

34. Terram fructiferam in salsuginem, a malitia inhabitantium in ea.

A fruitful land into a salt waste, because of the malice of those dwelling there.

35. Posuit desertum in stagna aquarum: et terram sine aqua in exitus aquarum.

But for the just, He turned a desert into pools of water, and dry land into watersprings;

36. Et collocavit illic esurientes: et constitue-

And there, in the land of Canaan, He made the hungry

29. "Auram." Heb.: *Whisper.*

33, 34. Is the reference here to Sodom and Gomorrha, as some scholars think?

runt civitatem habitationis.

37. Et seminaverunt agros, et plantaverunt vineas: et fecerunt fructum nativitatis.

38. Et benedixit eis, et multiplicati sunt nimis: et jumenta eorum non minoravit.

39. Et pauci facti sunt: et vexati sunt a tribulatione malorum, et dolore.

40. Effusa est contemptio super principes: et errare fecit eos in invio, et non in via.

41. Et adjuvit pauperem de inopia: et posuit sicut oves familias.

42. Videbunt recti, et lætabuntur: et omnis iniquitas oppilabit os suum.

43. Quis sapiens et custodiet hæc? et intelliget misericordias Domini?

dwell, that they might found a city to settle in;

And they sowed fields and planted vineyards that yielded fruitful crops.

He blessed them; and they greatly increased, and their herds He suffered not to diminish.

And when the people decreased and were harassed through the oppression of the wicked and through grief,

He poured out contempt upon princes, Israel's enemies, and made them wander in a pathless waste.

But the poor, His own people, He lifted from misery, and made their families numerous like flocks.

The just see this and rejoice, but all the wicked are silenced.

Whoso is wise, let him ponder these things, and let him understand how kind the Lord is.

37. "Fructum nativitatis," that is, *fruitful produce.*
40. "Effusa est, etc." Heb.: *He poured contempt upon princes.*

PSALM CVII (Heb. 108)

INTRODUCTION

We have here a composite poem, verses 2–6 being from Psalm LVI. 8–12, and verses 7–14 from Psalm LIX. 6c–14. That this Psalm is borrowed from those other two, and not vice versa, is evident (a) from the difference in character of the two parts here joined, and (b) from the use of *Elohim* for God, which is contrary to the regular usage of Book V of the Psalter, but according to the usage of the Elohistic group to which Psalms LVI and LIX belong.

The first part (vv. 2–6) is a song of thanksgiving and a prayer that God show Himself as the supreme Ruler over all the earth. The second part (vv. 7–14) is a plea for help and protection against a threatened attack by some neighboring country; the Psalmist recalls God's promise to give Israel possession of Canaan and supremacy over her surrounding nations, and he is confident of the fulfillment of the divine word.

This present Psalm was adapted, perhaps by the returned exiles, for liturgical purposes.

For paraphrase and notes see Psalm LVI. 8–12, and Psalm LIX. 6c–14.

1. Canticum psalmi ipsi David.

2. Paratum cor meum Deus, paratum cor meum: cantabo et psallam in gloria mea.

3. Exsurge, gloria mea, exsurge, psalterium, et cithara: exsurgam diluculo.

4. Confitebor tibi in populis, Domine: et psallam tibi in nationibus.

5. Quia magna est super cœlos misericordia tua: et usque ad nubes veritas tua.

6. Exaltare super cœlos, Deus, et super omnem terram gloria tua:

7. Ut liberentur dilecti tui.

Salvum fac dextera tua, et exaudi me:

8. Deus locutus est in sancto suo:

Exsultabo, et dividam Sichimam, et convallem tabernaculorum dimetiar.

9. Meus est Galaad, et meus est Manasses: et Ephraim susceptio capitis mei.

Juda rex meus:

10. Moab lebes spei meæ.

In Idumæam extendam calceamentum meum: mihi alienigenæ amici facti sunt.

11. Quis deducet me in civitatem munitam? quis deducet me usque in Idumæam?

12. Nonne tu, Deus, qui repulisti nos? et non exibis, Deus, in virtutibus nostris?

13. Da nobis auxilium de tribulatione: quia vana salus hominis.

14. In Deo faciemus virtutem: et ipse ad nihilum deducet inimicos nostros.

PSALM CVIII (Heb. 109)

INTRODUCTION

The Psalmist here tells us that he has been the object of hate, persecution, calumny, and slander on the part of treacherous and merciless enemies, and all this not for any cause, but rather as a return of evil for the good he has done his persecutors.

The great difficulty of this Psalm is in the interpretation which is to be given of the violent imprecatory verses 6–19, whether or not, namely, we are to understand these verses as curses spoken by the Psalmist against his enemies, or as quoted by the Psalmist as a description of the words and conduct of his enemies against him. The latter interpretation is the opinion of some good modern scholars, and has for its arguments: (a) the imprecations in vv. 6–19 are directed against an individual, whereas in the rest of the Psalm a group of enemies is spoken of; (b) v. 20 seems to say: "Such are the words and conduct of mine adversaries."

If, however, we follow the older opinion and adopt the first interpretation, we must explain these imprecations as stated above (see on Ps. XXXIV), and say that in vv. 6–19 the Psalmist is singling out for special denunciation the leader of the gang that is pursuing him. But the Psalmist's words go beyond his personal experience; they have a deeper meaning. This is made quite certain in view of what our Lord said at the Last Supper about the son of perdition (John, xvii. 12), and of St. Peter's interpretation of this Psalm in Acts, i. 16, 20. Hence, the Fathers have all regarded this Psalm as Messianic, as a prophecy of the betrayal of the innocent Saviour by Judas. The persecuted one, therefore, would be Christ, and vv. 6–19 would be descriptive of the traitor's fate. We prefer this older interpretation, although the Psalm is well explained by the modern opinion. Division:

I. An appeal to God for help against merciless enemies (vv. 2–5).

II. May the leader of those persecutors receive the punishment his actions deserve (vv. 6–19)!

III. The sufferer prays for help in his weakness and destitution (vv. 20–25).

IV. Confident of deliverance, he promises praise and thanksgiving to God, the helper of the poor and needy (vv. 26–31).

1. In finem, Psalmus David.

An Appeal for Help (2–5).

2. Deus, laudem meam ne tacueris: quia os peccatoris, et os dolosi super me apertum est.

3. Locuti sunt adversum me lingua dolosa, et sermonibus odii circumdederunt me: et expugnaverunt me gratis.

4. Pro eo ut me dilige-

O God, Thou whom I praise in my songs, be not silent, for the mouth of the wicked and of the treacherous is loud against me.

With lying tongues those enemies speak against me, they surround me with words of hatred, they attack me without cause.

Instead of loving me, they are

2. "Deus, laudem meam." Heb.: *O God of my praise.*

4. "Pro eo ut me, etc." Heb.: *In return for my love,* etc., that is, his enemies return hatred for his love.—"Orabam." Heb.: *I am prayer,* that is, wholly given to prayer for them.

rent, detrahebant mihi: ego autem orabam.

5. Et posuerunt adversum me mala pro bonis: et odium pro dilectione mea.

my foes; while I myself am given to prayer for them.

They return me evil for good, and hatred for love.

The Fate of the Leader of Those Evil Men (6–19).

6. Constitue super eum peccatorem: et diabolus stet a dextris ejus.

7. Cum judicatur exeat condemnatus: et oratio ejus fiat in peccatum.

8. Fiant dies ejus pauci: et episcopatum ejus accipiat alter.

9. Fiant filii ejus orphani: et uxor ejus vidua.

10. Nutantes transferantur filii ejus, et mendicent: et ejiciantur de habitationibus suis.

11. Scrutetur fœnerator omnem substantiam ejus: et diripiant alieni labores ejus.

12. Non sit illi adjutor: nec sit qui misereatur pupillis ejus.

Let a godless one take charge of him, and let the accuser stand at his right hand to condemn him!

When tried, let him go forth condemned, and let his prayer be turned into sin!

Let his days be few, and let another seize his office!

Let his children become orphans, and his wife a widow!

May they wander as vagabonds and have to beg, and may they be driven from their ruined homes!

May creditors seize all that he has, and strangers plunder the fruits of his toil!

Let none extend to him a helping hand, let no one show pity to his fatherless children!

6. "Diabolus" is parallel to "peccatorem," and is *Satan* in Heb.; but the meaning here is accuser, that is, an accuser or prosecutor in a trial, who stood at the right hand of the accused (Zach., iii. 1).

8. "Episcopatum." Heb.: *Office of overseer.*

10. "Habitationibus." Heb.: *Ruins,* that is, ruined homes.

13. Fiant nati ejus in interitum: in generatione una deleatur nomen ejus.

14. In memoriam redeat iniquitas patrum ejus in conspectu Domini: et peccatum matris ejus non deleatur.

15. Fiant contra Dominum semper, et dispereat de terra memoria eorum:

16. Pro eo quod non est recordatus facere misericordiam.

17. Et persecutus est hominem inopem et mendicum, et compunctum corde mortificare.

18. Et dilexit maledictionem, et veniet ei: et noluit benedictionem, et elongabitur ab eo.

Et induit maledictionem sicut vestimentum et intravit sicut aqua in interiora ejus, et sicut oleum in ossibus ejus.

19. Fiat ei sicut vestimentum, quo operitur: et sicut zona, qua semper præcingitur.

Let his posterity be doomed to destruction, and his name be blotted out in a single generation!

May the iniquity of his father be remembered before the Lord, and the sin of his mother be not forgotten;

May their sins be ever in the mind of Jehovah, and may the memory of those ancestors vanish from the earth;

Because he remembered not to show mercy,

But pursued the afflicted and poor one, and the one broken in heart, in order to put them to death!

He loved cursing, and may curses be upon him; he would not have blessing, and may blessings be far from him!

Yea, he clothed himself with cursing as with a garment, and may it sink into him like water, may it penetrate to his very bones like oil!

Let curses be like the garment he wears, like the girdle with which he is always girt!

15. "Dispereat." Heb.: *May he cause to be cut off.*

17. "Compunctum." Heb.: *Downhearted,* or *broken in heart.*—"Mortificare." St. Jer.: *In order to put to death.*

The Sufferer Pleads His Weakness and Destitution (20–25).

20. Hoc opus eorum, qui detrahunt mihi apud Dominum: et qui loquuntur mala adversus animam meam.

Such shall be the retribution of the Lord to mine adversaries, and to those that speak evil against me.

21. Et tu, Domine, Domine, fac mecum propter nomen tuum: quia suavis est misericordia tua.

Libera me,

But Thou Jehovah, my Lord, take my part for Thy name's sake; deliver me in Thy merciful goodness.

22. Quia egenus et pauper ego sum: et cor meum conturbatum est intra me.

For I am needy and poor, and my heart is in anguish.

23. Sicut umbra cum declinat, ablatus sum: et excussus sum sicut locustæ.

My life is declining like an evening shadow; I am cast aside like locusts that are whirled away by the wind.

24. Genua mea infirmata sunt a jejunio: et caro mea immutata est propter oleum.

My knees totter from fasting, and my flesh is wasted and shrivelled for want of oil.

25. Et ego factus sum opprobrium illis: viderunt me, et moverunt capita sua.

I have become an object of mockery to my foes; when they see me, they wag their heads in derision.

20. "Hoc opus, etc." Heb.: *This is the reward,* etc.; but if we understand the Psalmist here in vv. 6–19 to be quoting what his enemies say about him, then "hoc opus" would mean: *Such is the conduct,* etc.

24. "Caro mea, etc." Heb.: *My flesh has grown lean,* or *is shrivelled up.*—"Propter oleum." *Oil* was not used in times of fast. But the Hebrew word, here translated *oil,* may mean *fat*ness, and hence the meaning would be that the Psalmist had lost fatness, that is, had grown thin.

The Sufferer Will Praise and Thank God for His Help (26–31).

26. Adjuva me, Domine Deus meus: salvum me fac secundum misericordiam tuam.

Help me against mine adversaries, Jehovah, my God; O save me in Thy kindness.

27. Et sciant quia manus tua hæc: et tu Domine fecisti eam.

Let them know that this my rescue is the work of Thy hand, that Thou, Lord, has interposed and saved me.

28. Maledicent illi, et tu benedices: qui insurgunt in me, confundantur: servus autem tuus lætabitur.

Let them curse, but do Thou bless me; let those be put to shame that rise up against me, but I, Thy servant, shall rejoice.

29. Induantur qui detrahunt mihi pudore: et operiantur sicut diploide confusione sua.

Let my detractors be covered with disgrace, and robed in their own shame as in a mantle.

30. Confitebor Domino nimis in ore meo: et in medio multorum laudabo eum.

Then I will thank Jehovah with a loud voice; yea, I will praise Him in the congregation;

31. Quia astitit a dextris pauperis, ut salvam faceret a persequentibus animam meam.

For He stands at the right hand of the poor man, as his advocate and champion, to save him from his persecutors.

27. "Hæc . . . . eam," the Heb. feminine for the neuter.
29. "Diploide." The *deplois* was a cloak.

PSALM CIX (Heb. 110)

INTRODUCTION

On account of its energetic brevity, its grandeur and profundity, this Psalm ranks among the noblest songs of the Old Testament. It has been called "the pearl of the Messianic Psalms," and must be regarded as Messianic in its literal sense. This is evident from its extraordinary contents, from Jewish tradition and the teaching of our Lord (Matt., xxii. 41–45; Mark, xii. 35; Luke, xx. 41, 42), and from the doctrine of the Apostles (Acts, ii. 33–36, v. 31; I Peter, iii. 22; I Cor., xv. 24–28; Rom., viii. 34; Eph., i. 20–22; Heb., i. 3, 13, v. 6, vi. 20, vii. 17, 21, viii. 1, x. 13).

That its author was David is proved by the title, by our Lord Himself in His dispute with the Pharisees (Matt., Mark, and Luke, as cited above), by St. Peter (Acts, ii. 33–36), by the Fathers, and by a Decree of the Biblical Commission of May 1, 1910.

When the pious and valiant King David had organized on Mount Sion the worship of Jehovah and triumphed over his enemies, the prophet Nathan came to promise him in the name of God that his royal house should have no end. David, therefore, in the present lyric, inspired from on high, hymns the fulfillment of this promise in his Lord and future Son, the Messiah. We may divide the Psalm as follows:

I. David announces an oracle which he has heard from God by which Jehovah summons the Messiah, His Son, to share His throne in heaven, thus participating in the glory and power which belong to God alone (v. 1); the scepter of power, that is, the Messianic rule is to go forth from Sion and conquer all opponents (v. 2); for the Messiah is the Son of God and King by birth, begotten of the Eternal Father before the day-star was made, before creation's dawn (v. 3).

II. The Messiah is not only the eternal Son of God, a King and Ruler of the world, but He is also, by Jehovah's solemn oath, an eternal priest after the type of Melchisedech (v. 4).

III. David, addressing Jehovah, declares that when the Messiah-King exercises final judgment on the world, He shall smite kings, judge nations, and completely triumph over all His foes (vv. 5–7).

Psalm II and this present one should be studied together, as they are companion Psalms.

1. Psalmus David.

The Messiah Is a King (1–3).

Dixit Dominus Domino meo: Sede a dextris meis:

Donec ponam inimicos tuos scabellum pedum tuorum.

I heard Jehovah, the eternal Father, say to my Lord, the Messiah: "Take Thy seat at My right on My throne, while I subject all Thine enemies to Thine authority, as a sign of Thy divine dignity and power."

2. Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

Jehovah shall send forth from Sion the scepter of Thy power, saying: "Rule Thou in the midst of Thy foes, conquering them all.

3. Tecum principium in die virtutis tuæ, in splendoribus sanctorum: ex utero ante luciferum genui te.

"With Thee shall be royal power on the day of Thy strength, when, in holy array, Thou goest forth to exercise judgment; for Thou art My Son, begotten of Me before the morning star, before the world was made."

1. "Dixit" introduces the divine oracle which David has heard Yahweh address to His Son, the Messiah, David's Lord—"Dominus Domino." The first word in Heb. is *Yahweh,* the second *Adoni.*

2. "Virgam virtutis, etc." This first line seems to be from the Psalmist, while the second—"dominare, etc."—continues the divine oracle. Some authorities, however, make Yahweh the speaker, who issues a command to the Messiah to proceed to exercise from Sion His royal power.

3. The Hebrew of this verse may be rendered: *Thy people shall offer themselves willingly in the day of Thy power, in adornments of holiness; from the womb of the morning shall come to Thee the dew of Thy youth.*—"In splendoribus sanctorum." Variously rendered: (a) *in holy array,* referring to the priestly adornment of the Messiah, or to the armor of His warriors; (b) *on the holy mountains,* that is, on the hills where Jerusalem stands, the reference being either to the Messiah's actual establishment there as King (Boylan), or to the mustering there of His army.—"Ex utero" seems to refer to the eternal generation of the Messiah as Son of God the Father, and so the whole line should be explained as in the paraphrase. But Dr. Boylan, following the first explanation just given under (b), would emend the text

The Messiah Is a Priest (4).

4. Juravit Dominus, et non pœnitebit eum: tu es sacerdos in æternum secundum ordinem Melchisedech.

Jehovah, by solemn and irrevocable decree, has said to His Son, the Messiah: "Thou art a priest forever according to the order of Melchisedech."

The Messiah Is a Conqueror (5–7).

5. Dominus a dextris tuis, confregit in die iræ suæ reges.

My Lord, the Messiah, who is seated at Thy right hand, O Jehovah, shall smite hostile kings on the day of His wrath, when He executes His final judgment of men.

6. Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

When He carries out judgment among the pagan nations, He shall make His triumph complete, filling the land with the bodies of the slain, and striking off heads far and wide.

7. De torrente in via

In hot pursuit of His flying

of this line, "ex utero, etc," so as to get: "On the holy hills I have anointed Thee as King." This explanation makes the present passage a parallel to Psalm II. 6.

4. The Psalmist now gives that part of the divine oracle which declared the Messiah to be a priest, not according to the rite of the Levite family of Aaron, which was temporary and offered bloody sacrifices; but according to the rite of Melchisedech, who offered an unbloody sacrifice of bread and wine, and who appeared without temporal beginning or end, and was therefore a type of the eternal priesthood of the Messiah.

5. The Psalmist here begins a description of the Messiah's world-judgment.

6. "Ruinas." Heb.: *dead bodies.*

7. "De torrente, etc." Besides the explanation given in the paraphrase, some of the Fathers understand these words figuratively of the humiliation and exaltation of Christ, who during His passion was bowed down like a poor man to drink of a wayside stream, but lifted His head in victory at the Resurrection. Dr. Boylan makes "capita" (which is singular in Heb.) the subject of "bibet." Thus, the heads of the foes would be lying in the wayside brooks as if drinking there.

bibet: propterea exaltabit caput.

foes, He shall slake His thirst at a wayside stream, and, thus refreshed, press on with head upraised to His final victory.

PSALM CX (Heb. 111)

INTRODUCTION

This is a Psalm of praise and thanksgiving for the benefits of God to the Hebrew people. It celebrates the holiness, power and goodness of Jehovah. In the Hebrew it consists of twenty-two lines, each beginning with a letter of the Hebrew alphabet in the regular order.

This Psalm is strikingly similar to Psalm CXI, having the same alphabetical structure and being very much the same in language and content. There is, however, this difference between them, that, whereas Psalm CX eulogizes the attributes of Jehovah, Psalm CXI describes the benefits that accrue to those that fear and obey Jehovah. It would seem that both Psalms are connected with the return from the Babylonian exile. Their author is unknown. Psalm CX may be divided as follows:

I. General benefits of Jehovah to His people (vv. 1–4).
II. Particular benefits of Jehovah to His people (vv. 5–10).

Alleluia.

General Blessings (1–4).

1. Confitebor tibi, Domine, in toto corde meo: in consilio justorum et congregatione.

I will give thanks to Thee, O Lord, with my whole heart, both in the gatherings of the just and in the assembly of the people, in private and in public.

2. Magna opera Dñi: exquisita in omnes voluntates ejus.

For the works of the Lord are great, well worthy of diligent study by those who delight in trying to understand God's revelation of His laws;

2. This verse gives the reason for the praise of the preceding verse. The doings of the Lord on behalf of His people and His works in nature and

3. Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

They are all majestic and splendid, and the result of His righteousness, which stands fast forever.

4. Memoriam fecit mirabilium suorum, misericors et miserator Dominus:

He has made a memorial of these wonderful works, instituting feasts to commemorate what He has done, as a gracious and merciful Lord.

Particular Blessings (5–10).

5. Escam dedit timentibus se.

Memor erit in sæculum testamenti sui:

He has given food to them that revere Him; and, being always mindful of the covenant He made with the patriarchs,

6. Virtutem operum suorum annuntiabit populo suo:

He has shown to His people the power of His works,

7. Ut det illis hereditatem gentium: opera manuum ejus veritas et judicium.

in giving them the heritage of the heathen nations, the land of Canaan.

Those works of His hands are truth and justice, in conformity with His decrees.

throughout history make Him exceedingly worthy of praise.—"Exquisita, etc." Besides the explanation given in the paraphrase, these words may be explained as follows: the works of the Lord have been especially wrought so as to manifest His will and all His purposes.

3. The works of the Lord are a revelation of His divine character.

4. The Passover was a memorial of the deliverance of the people from Egypt, and this memorial was to be handed down from generation to generation. —"Memoriam fecit." The sense here can also be: (a) the wonderful works of the Lord will never be forgotten; or (b) by His wonderful works the Lord has won for Himself imperishable renown.

5. "Escam" may refer directly to the manna, but, the Hebrew word here being a general term, there is doubtless question of God's providential care for all the wants of His people.

7. "Veritas et judicium." God's works are here called "truth," because they were faithful to the promise made to the patriarchs that He would give their descendants the land of Canaan; they are said to be "just," because the expulsion of the heathen from Canaan was a just punishment for their sins.

8. Fidelia omnia mandata ejus: confirmata in sæculum sæculi, facta in veritate et æquitate.

9. Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus:

10. Initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

The commandments given on Mount Sinai are trustworthy and steadfast for ever and ever, being enacted in truth and uprightness.

He has sent deliverance to His people from the bondage of Egypt and the captivity of Babylon, and has enjoined His covenant with them forever. Holy and fearful is His name;

And hence to revere Him is the beginning, the starting-point of all true wisdom; and a good understanding have all they who follow this principle. The praise of God endures forever.

PSALM CXI (Heb. 112)

INTRODUCTION

A didactic Psalm celebrating, like Psalm I, the happiness of the just man. In the Introduction to Psalm CX, we called attention to the remarkable similarity of that Psalm to the present one. They seem to have had the same author and to have been written about the same time—after the return from captivity, during the time of Aggeus and Zachary. In both we have the same acrostic arrangement. What is said of God and His attributes in the preceding Psalm, is here applied to the God-fearing man who orders his life in conformity with those divine attributes. Hence, as Psalm CX terminates with praise of the fear of God as the highest wisdom, so Psalm CXI begins with the praise of the man who makes that holy fear the standard of his life. The Psalm may be divided as follows:

9. "Sanctum et terribile, etc." God's acts in delivering the people showed that He was both holy and to be feared.—"Nomen," according to Hebrew usage, stands for the person.

I. The man who reveres God is blessed with prosperity (vv. 1–3).
II. The man who is gracious to his neighbor is preserved from evils (vv. 4–10).

Alleluia, Reversionis Aggæi et Zachariæ.

The Happiness of the Reverent Man (1–3).

1. Beatus vir qui timet Dominum: in mandatis ejus volet nimis.

Happy is the man that reveres the Lord, and that finds his chief delight in observing His commands.

2. Potens in terra erit semen ejus: generatio rectorum benedicetur.

For his posterity shall be powerful upon the earth; the descendants of the upright shall be blessed;

3. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Splendor and wealth shall be in his house; and prosperity, the reward of his righteousness, shall remain with him forever.

The Happiness of the Charitable Man (4–10).

4. Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

The godly man arises as a light in darkness, to help the upright in their needs, because he is gracious, compassionate and just.

5. Jucundus homo qui miseretur et commodat,

Happy is the man that is kind and lends to the poor, and that

2. "Semen," that is, offspring.—"Generatio," that is, race, class; it is parallel to "semen."

3. "Gloria." Heb.: *Wealth, substance.* In the Old Testament temporal blessings were promised as a reward for holiness of life.—"Justitia ejus, etc." In Psalm CX. 3, the same thing is said of the justice of God. The just man through grace participates to a certain extent in the nature of God.

4. "Exortum est, etc." It is also possible to understand this verse as follows: (a) He (the Lord) arises as a light in the darkness of trouble to the upright, because He is merciful; or (b) there arises a light in darkness to the upright, for him that is merciful, etc.

disponet sermones suos in judicio:

6. Quia in æternum non commovebitur.

7. In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino:

8. Confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

9. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi; cornu ejus exaltabitur in gloria.

10. Peccator videbit, et irascetur; dentibus suis fremet et tabescet: desiderium peccatorum peribit.

conducts his affairs according to justice;

For he shall never be moved from his prosperous condition;

He shall be remembered forever for his deeds of mercy; he shall not be in fear of evil tidings, for his heart is fixed with firm trust in the Lord;

Yea, his heart is so firmly fixed in the Lord that, even if attacked, he cannot be shaken, but shall finally behold the defeat of his foes.

He distributes his wealth among the poor. The reward of his goodness shall remain with him forever, and he shall be exalted with power and honor.

The wicked man shall see this and be grieved; he shall gnash his teeth and pine away with envy; but the desire of the wicked comes to naught.

5. "Sermones." The Hebrew here may mean either *affairs* or *words*.

7. "In memoria æterna." In Psalm CX. 4, it is said that God has made Himself remembered for His wonderful works, while here the just man is made memorable by his gracious deeds.

9. "Cornu." Among the Hebrews the word "horn" is used metaphorically for strength, because the power of certain animals, like the ox and the bull, is exercised through their horns. Here it is used as a symbol of the power of the just man through prosperity and influence.—"Exaltabitur," that is, shall be continually increased.

PSALM CXII (HEB. 113)[1]

INTRODUCTION

With this Psalm begins the Great Hallel, or Hymn of Praise, embracing Psalms CXII–CXVII, which the Jews were accustomed to sing at their chief festivals of Pasch, Pentecost and Tabernacles, and at other times; and which was probably chanted by our Lord and the disciples at the Last Supper (Matt., xxvi. 30.) The present Psalm is a song of thanksgiving, perhaps to express Israel's gratitude for her restoration from Babylonian captivity. It has two parts:

I. An invitation to praise the name of Jehovah universally and unceasingly (vv. 1–3).

II. The reasons for this praise are Jehovah's exaltation and condescension; though He rules high over all peoples, He does not disregard the lowly and the poor, making them equal to princes, and giving the joy of children to the barren wife (vv. 4–9).

Alleluia.

Let the Lord Be Praised (1–3).

1. Laudate, pueri, Dominum: laudate nomen Domini.	Praise the Lord, you servants, true Israelites; praise the name of Jehovah.
2. Sit nomen Domini benedictum, ex hoc nunc, et usque in sæculum.	Blessed be the name of the Lord, from this time forth and for evermore.
3. A solis ortu usque ad occasum, laudabile nomen Domini.	From the rising of the sun to its going down let the name of Jehovah be praised.

The Reasons Why Jehovah Should Be Praised (4–9).

4. Excelsus super omnes gentes Dominus, et super cœlos gloria ejus.	For the Lord is exalted above all the nations; His glory is above the heavens.

3. "Laudabile" should be "laudandum."

5. Quis sicut Dominus Deus noster, qui in altis habitat,

6. Et humilia respicit in cœlo et in terra?

7. Suscitans a terra inopem, et de stercore erigens pauperem:

8. Ut collocet eum cum principibus, cum principibus populi sui.

9. Qui habitare facit sterilem in domo, matrem filiorum lætantem.

Who is like unto Jehovah, our God, who dwells on high,

Who condescends to regard the obscure and lowly in heaven and on earth?

He raises the needy from the dust, and the wretched from the dunghill,

That He may seat him with princes, even with the princes of His own chosen people;

He makes the barren housewife to dwell in her home a glad mother of children.

PSALM CXIII (Heb. 114, 115)

INTRODUCTION

This is an impetratory Psalm in which Israel implores the help of God against the pagans who confide in their vain idols and despise the true and almighty God. In the Massoretic text, verses 1–8 form Psalm CXIV, and the remaining verses are Psalm CXV; and the differences of tone, structure and style would seem to indicate that originally these parts were distinct poems. In the Vulgate, Syriac, Septuagint and certain Hebrew texts, the two parts constitute but one Psalm, although the verse-numbering begins over again with verse 9 in the Vulgate. The first part (vv. 1–8) is a hymn to the glory and power of God as manifested in the Exodus, and is universally admitted to be one of the finest passages of the Psalter—regular in construction, swift in movement, and singularly fresh and vivid in its imagery. It seems like a sequel to Psalm CXII. That Psalm extols the love of

6. "Et humilia respicit, etc." Heb.: *Who makes Himself low,* so as to see the lower things of creation in the sky and on the earth.

7, 8. These verses are from the Canticle of Anna (I Kings, ii. 8).

9. See I Kings, ii. 5.

Jehovah in helping the afflicted; this emphasizes the signal instance of Jehovah's condescending love in delivering Israel from Egypt.

The second part of this Psalm (vv. 9–26) seems to have been intended as a liturgical song for use by alternate groups of singers in the Temple services. It voices Israel's faith in Jehovah, to whom alone she can look for help in her needs. Most modern authors place the composition of both parts of this Psalm after the exile.

Following the Vulgate and treating this Psalm as a literary unit, written by the same author as a single poem, we may divide it thus:

I. The God of Israel showed His power when He led His people out of Egypt, across seas, rivers and deserts to the land of promise (vv. 1–8).

II. The gods of the heathen are vain idols and powerless (vv. 9–16).

III. Israel trusts in Jehovah and awaits His blessing (vv. 17–21).

IV. Prayer for blessings and resolutions to praise Jehovah (vv. 22–26).

Alleluia.

The Mighty God of Israel (1–8).

1. In exitu Israel de Ægypto, domus Jacob de populo barbaro:	When Israel went forth out of Egypt, and the house of Jacob from a people of strange language,
2. Facta est Judæa sanctificatio ejus, Israel potestas ejus.	Juda became the Lord's sanctuary, and Israel His domain.

1. "De populo barbaro." The word "barbarian" originally meant one who spoke a foreign tongue. As Greek was the language of culture in the ancient world, all those who spoke a different language came to be called barbarians. The Latin text here imitates the Greek. The sense of the verse, therefore, is that the Egyptians spoke a language different from the Hebrew.

2. "Judæa (or Juda) . . . . Israel." These are the names of the two divisions into which the whole nation came to be divided. They are not used here for any purpose of contrast, but as synonymous for the whole people, for the sake of poetical parallelism.—"Sanctificatio," that is, the place of God's Temple; or, His chosen and consecrated people.—"Potestas." Heb.: *Realm,* that is, the country or territory subject to theocratic rule.

3. Mare vidit, et fugit: Jordanis conversus est retrorsum.

4. Montes exsultaverunt ut arietes: et colles sicut agni ovium.

5. Quid est tibi, mare, quod fugisti: et tu Jordanis, quia conversus es retrorsum?

6. Montes, exsultastis sicut arietes, et colles sicut agni ovium.

7. A facie Domini mota est terra, a facie Dei Jacob.

8. Qui convertit petram in stagna aquarum, et rupem in fontes aquarum.

The Red Sea saw Israel's approach and fled; the Jordan turned backwards;

The mountains at Sinai leaped like rams, and the hills like lambs of the flock.

What ails you, O sea, that thus you flee? And you, Jordan, that you turn back?

You mountains, that you leap thus like rams, and you hills, like lambs?

It was at the presence of the Eternal that the earth trembled, at the presence of the God of Jacob,

Who turned the desert rock into a pool of water, the flint into fountains of water.

The Powerless Gods of the Heathen (9–16).

9. Non nobis, Domine,

Wherefore, O Lord, not for

3. The object of the verb "vidit" is here left unexpressed, to heighten the dramatic effect; but it is clearly meant to be the triumphant exodus of Israel, or God's power manifested in the exodus.—The two miracles referred to in this verse are the dividing of the waters of the Red Sea (Exod., xiv. 21) and the turning back of the Jordan (Josue, iii. 16).

4. Here the poet describes the earthquake which shook Sinai and the surrounding hills during the giving of the Law (Exod., xix. 16–25).

5, 6. The present tense is here used because the past events become present to the poet's mind.

7. Heb.: *Tremble, O earth, at the presence of the Lord.*

8. "Qui convertit, etc." The Psalmist refers to the two miracles by which water was produced from the rock during the wanderings in the desert (Exod., xvii. 6; Numb., xx. 8–11), as proofs of God's power over nature.

9. "Non nobis, etc." The Psalmist wishes to say that, if God does not vindicate the honor of His name by helping His people in their distress, the heathen will taunt them: "Where is the God of whom you boast?" The

non nobis; sed nomini tuo da gloriam.

10. Super misericordia tua, et veritate tua: nequando dicant gentes: Ubi est Deus eorum?

11. Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

12. Simulacra gentium argentum et aurum, opera manuum hominum.

13. Os habent, et non loquentur: oculos habent, et non videbunt.

14. Aures habent, et non audient: nares habent, et non odorabunt.

15. Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo.

ourselves, nor for our own merit's sake, do we ask; but for the glory of Thy name, that Thou show Thy power.

For the sake of Thy lovingkindness and truth, help us; lest the heathen should taunt us and say: "Where is their God?"

We know where our God is; He is in heaven, and He is powerful, doing whatsoever He wills.

But the idols of the heathen are but silver and gold, the work of men's hands.

They have a mouth, but they cannot speak; they have eyes, but they cannot see;

They have ears, but they cannot hear; they have nostrils, but they cannot smell;

They have hands, but they cannot feel; they have feet, but they cannot walk; their throat utters no sound.

implication will be that either Israel has no God or, if she has, He is powerless now to help.—Verses 9 and 10 were probably a song of the people assembled for worship.

10. "Misericordia . . . . veritate." The reference is to Jehovah's love for His people and the promises He had made to help them against their enemies (Exod., xxxiv. 6; Deut., vii. 7, 8).

11. This is an example of the sudden transitions so characteristic of the Psalms. Without any connecting phrase the Psalmist often passes to something quite different from what he had been saying in a previous verse, or gives a reply which the context would suggest should come from someone else.—Verses 11–16 were perhaps sung by a choir of special singers.

12–16. The Psalmist here replies to the mockery of the heathen by describing their gods, who are destitute of ordinary senses, let alone intellect and will.

16. Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Let those that make idols become helpless like them, and those also that put their trust in idols!

Israel's Trust in the Lord (17–21).

17. Domus Israel speravit in Domino: adjutor eorum et protector eorum est.

But the house of Israel trusts in the Lord; He is their help and their shield.

18. Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.

The house of Aaron trusts in the Lord; He is their help and their shield.

19. Qui timent Dominum speraverunt in Dño: adjutor eorum et protector eorum est.

Those that revere the Lord trust in Him; He is their help and their shield.

20. Dominus memor fuit nostri: et benedixit nobis:

Benedixit domui Israel: benedixit domui Aaron.

Wherefore the Lord, who has remembered us, will continue to bless us that trust in Him: He will bless the house of Israel; He will bless the house of Aaron;

21. Benedixit omnibus qui timent Dominum, pusillis cum majoribus.

He will bless all who revere Him, both the little and the great.

17–19. "Domus Israel, domus Aaron, qui timent Dominum," represent the different classes of worshippers present: the people in general, the priestly class, the proselytes (cfr. Psalm CXVII, 2–4).—"Speravit." Heb.: *Israel, hope thou in the Lord.*—"Protector." Heb.: *Shield.*—The first part of each of these verses is supposed to have been sung by the Levites; the second part is the reply of the people.

20, 21. Here we have the blessing of the priests over the three groups mentioned in verses 17–19.—"Benedixit." The perfect tense in these two verses is the perfect of prophetic certainty, and it has been translated above by the future tense. It could be rendered by the present. The prophet is so certain of his prediction that he regards the future event as already accomplished.

Prayers and Resolutions (22–26).

22. Adjiciat Dominus super vos: super vos, et super filios vestros.

23. Benedicti vos a Dño, qui fecit cœlum et terram.

24. Cœlum cœli Domino: terram autem dedit filiis hominum.

25. Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

26. Sed nos qui vivimus, benedicimus Domino, ex hoc nunc et usque in sæculum.

May the Lord grant you increase in numbers, you and your children;

May you be blessed by the Lord, who in His omnipotence made the heaven and the earth,

Who dwells Himself in the heavens, and gives the earth to the children of men!

The dead cannot praise Thee, O Lord, nor any of those that go down to the darkness of the grave;

But we the living will praise Thee, from this time forth and for evermore.

22–24. In these verses the blessing just given by the priests is perhaps repeated by a group of singers.—"Adjiciat Dominus." The increase of blessings here refers to an increase in the population, or perhaps in the number of the proselytes.—"Cœlum cœli." Heb.: *The heaven is Jehovah's heaven.* God has chosen the heavens for Himself, and has given the earth to men.

25, 26. The Psalm closes with a prayer for help on the ground that, unless assisted, the people will be destroyed and Jehovah will be left without worshippers on earth.—"Infernum." Heb.: *Silence.* To the Psalmist, Sheol (or the grave) did not mean the end of existence, but the end of the praise and worship of God. Heaven, closed by the sin of Adam, had not yet been opened; hence, for those who died before the coming of Christ the beatific vision and praise of God were impossible. The doctrine of the future life of rewards and punishments was revealed in the Psalms and other parts of the Old Testament, but a clear understanding of that teaching was only gradually given as time went on, the fullness of the revelation and its better understanding being reserved for the New Testament dispensation.

PSALMS CXIV AND CXV (Heb. 116)

INTRODUCTION

These Psalms, which are printed as two separate poems in the Vulgate and in the Septuagint Psalter, appear as one Psalm in the Hebrew or Massoretic text. The Hebrew arrangement seems better, and therefore the "Alleluia" before Psalm CXV is probably an addition of the Greek translators when they divided the original Psalm into two.

Taken together, these two Psalms are a song of thanksgiving to God for favors received, and an expression of triumphant faith in the Helper of the poor and needy. The Psalmist had been dangerously ill or in extreme peril of some kind, and with unshaken faith he called upon the Lord, not trusting men, and was delivered and put at rest (CXIV. 1–9). When his condition was at its worst, he mistrusted men and put all his hope in God, promising a thanksgiving sacrifice for his rescue (CXV. 1, 2); and now that his prayer and faith have been answered, he will fulfill his vow and celebrate a eucharistic offering publicly in the Temple (CXV. 3–10).

Alleluia.

The Psalmist Loves the Lord Because He has Been Helped in Time of Need (Psalm CXIV. 1–9).

1. Dilexi, quoniam exaudiet Dominus vocem orationis meæ.

I love the Lord, because He has heard my prayerful appeal.

2. Quia inclinavit autem suam mihi; et in diebus meis invocabo.

Because He has inclined His ear to me, I will pray to Him as long as I live.

3. Circumdederunt me dolores mortis: et pericula inferni invenerunt me.

Tribulationem et dolorem inveni:

For the pains of death encompassed me, and the terrors of the underworld seized upon me; distress and sorrow were mine.

1. "Dominus" should very probably be "Dominium," as object of "dilexi."
3. Cfr. Ps. XVII. 5–7.

4. Et nomen Domini invocavi.
O Domine, libera animam meam:

Then I called on the name of the Lord, saying: "O Lord, save my life!"

5. Misericors Dominus, et justus, et Deus noster miseretur.

Jehovah is merciful and just, our God is full of pity.

6. Custodiens parvulos Dñus: humiliatus sum, et liberavit me.

The Lord protects little ones, who are unable to care for themselves; I was brought low, and He saved me.

7. Convertere, anima mea, in requiem tuam: quia Dominus benefecit tibi.

Return, then, O my soul, to your rest in God, for the Lord has been kind to you.

8. Quia eripuit animam meam de morte: oculos meos a lacrymis, pedes meos a lapsu.

For He has rescued my soul from death, and delivered mine eyes from tears, my feet from stumbling.

9. Placebo Domino in regione vivorum.

I will make my life pleasing in the sight of God here on earth.

In Thanksgiving the Psalmist Will Offer the Sacrifice He Promised (Psalm CXV. 1–10).

1. Credidi, propter quod locutus sum: ego autem humiliatus sum nimis.

I retained my confidence in Jehovah, even when I said: "I am exceedingly afflicted, my condition is extreme."

2. Ego dixi in excessu

In mine excitement I said:

8. "Eripuit." The Hebrew has the second person.

9. "Placebo," etc. Heb.: *I will walk before the Lord.*

Ps. CXV. 1. "Credidi, etc." The paraphrase follows the Hebrew; but St. Paul in II Cor., iv. 13, was following the LXX: "I believe; therefore I speak."

2. "In excessu meo," that is, in his dismay or excitement over his condition.

meo: Omnis homo mendax.

3. Quid retribuam Domino, pro omnibus quæ retribuit mihi?

4. Calicem salutaris accipiam: et nomen Domini invocabo.

5. Vota mea Domino reddam coram omni populo ejus.

6. Pretiosa in conspectu Domini mors sanctorum ejus:

7. O Domine, quia ego servus tuus: ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea:

8. Tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

9. Vota mea Domino reddam in conspectu omnis populi ejus:

10. In atriis domus Domini, in medio tui, Jerusalem.

"Every man is a liar, all human aid is false and unreliable."

Now, what return shall I make to the Lord for all His benefits to me?

I will take up the cup of salvation, and offer a thanksgiving sacrifice for my rescue, proclaiming aloud the name of the Lord.

I will pay what I vowed to the Lord, now in the presence of all His people.

Precious in the sight of the Lord is the death of His faithful servants.

O Lord, I am indeed Thy servant, I am Thy servant and the son of Thy handmaid. Therefore Thou hast loosed my bonds, delivering me from my distress.

So I will offer Thee a thanksgiving sacrifice, and proclaim aloud the name of the Lord.

I will pay what I vowed to the Lord, now in the presence of all His people,

In the courts of Jehovah's House, the Temple, in your midst, O Jerusalem.

5. This verse comes from v. 9 below, and is likely out of place here.

7. The Psalmist has a special claim on Yahweh; he is like a slave who is the son of a master's handmaid, born in the master's house, and therefore entitled to special care and protection.

PSALM CXVI (Heb. 117)

INTRODUCTION

In this, the shortest of all the Psalms and also one of the grandest, we have an invitation to all nations to praise Jehovah for His goodness to Israel. The occasion was either the restoration from exile, or some other signal manifestation of God's mercy and fidelity towards His people.

The call upon pagan nations to praise the God of Israel is remarkable, inasmuch as it shows that the blessings accorded the Chosen People were intended ultimately for the whole world. This brief Psalm, then, is eminently Messianic in its message, and it is quoted by St. Paul (Rom., xv. 11) as a proof that God's mercy was to be extended to the Gentiles through Christ.

Alleluia.

Let the Nations Praise Jehovah for His Goodness to Israel (1, 2).

1. Laudate Dominum, omnes gentes: laudate eum, omnes populi.	Praise the Lord, the God of Israel, all you Gentiles; laud Him, all you peoples of the world;
2. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.	For mighty has been His kindness to us, and the fidelity of the Lord to His promises abides forever.

1. The second "laudate" should be "collaudate," *laud,* as in St. Jer.
2. "Confirmata" means to *prevail.*

PSALM CXVII (Heb. 118)

INTRODUCTION

This is a song of jubilant thanksgiving. It is the last of the Psalms that formed the Hallel or Hymn of Praise (Psalms CXII–CXVII), which the Jews were accustomed to sing at the three great feasts of Passover, Pentecost and Tabernacles, at the Dedication festival and at the New Moons.

The present Psalm was most probably sung for the first time in connection with the special celebration of the Feast of Tabernacles in 444 B.C. after the rebuilding of the walls of Jerusalem (Nehemias, viii). In spite of violent opposition on the part of the Samaritans and neighboring tribes, Nehemias had succeeded in completing the walls of the Holy City; and he tells us that the Feast of Tabernacles was celebrated the following month with exceeding great joy. Psalm CXVII was composed and sung as an expression of that joy. It seems to have been chanted by alternate choirs, but it is difficult to determine the precise parts assigned to the separate groups. It was also intended to be a processional hymn chanted by the marchers as they went up Sion to the gates of the Temple and entered its courts. Verse 25 became the festal cry of the people as they moved about the altar of holocausts bearing leafy branches during the seven days of the Feast of Tabernacles. We may divide the Psalm as follows:

I. Introduction: The procession is forming, and all Israel, priests and people, are bidden to join in praising the mercy of Jehovah (vv. 1–4).

II. On the way to the Temple the procession chants that Israel has put its trust in the Lord rather than in men (vv. 5–9), that the nations round about have plotted to destroy Israel, but in vain (vv. 10–14), that Israel now gladly celebrates its restoration after the captivity (vv. 15–18).

III. At the Temple gates there is a colloquy between the people and the priests inside the Temple (vv. 19, 20), the people enter thanking God for the erection of the new Sanctuary and the joy of the beautiful feast (vv. 21–24), they are blessed by the priests and con-

ducted to the altar of sacrifice (vv. 25–27), after which all join in glorifying God (vv. 28, 29).

Alleluia.

All Israel Is Invited to Thank Jehovah (1–4).

1. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Give thanks to the Lord, for He is good, for His kindness endures forever.

2. Dicat nunc Israel quoniam bonus: quoniam in sæculum misericordia ejus.

Let the people of Israel now say: "Surely His kindness endures forever."

3. Dicat nunc domus Aaron: quoniam in sæculum misericordia ejus.

Let the house of Aaron, priests and Levites, now say: "Surely His kindness endures forever."

4. Dicant nunc qui timent Dominum: quoniam in sæculum misericordia ejus.

Let them that revere the Lord, all the laity, now say: "Surely His kindness endures forever."

Israel Has Trusted in the Lord (5–9).

5. De tribulatione invocavi Dominum: et exaudivit me in latitudine Dominus.

From the distress in which I was placed I called upon the Lord, and the Lord heard me and set me free.

6. Dominus mihi adjutor: non timebo quid faciat mihi homo.

The Lord is on my side; I shall not fear. What can man do to me?

4. "Qui timent" may refer to all faithful Israelites, or to proselytes, or to the laity among the Israelites as distinct from the priests and Levites.

5. "De tribulatione" refers to the distresses of the exile and of the century that followed the return to Palestine.—"In latitudine." Previously the Israelites in their distress had been, as it were, hemmed in and harassed by enemies; but, when they were delivered from their foes, they were as prisoners set free, no longer coerced and restrained by the narrowness of prison limits. They now enjoyed the spaciousness of liberty.

7. Dominus mihi adjutor: et ego despiciam inimicos meos.

The Lord is on my side, my helper, and I shall despise all my persecutors.

8. Bonum est confidere in Domino, quam confidere in homine:

It is far better to take refuge in the Lord than to put trust in man.

9. Bonum est sperare in Domino, quam sperare in principibus.

It is far better to hope in the Lord than to hope in princes.

The Nations Have Plotted Against Israel in Vain (10–14).

10. Omnes gentes circuierunt me: et in nomine Domini quia ultus sum in eos.

All the pagan nations encompassed me about, but trusting in the Lord I put them to rout.

11. Circumdantes circumdederunt me: et in nomine Domini quia ultus sum in eos.

They compassed me about, yea, they swarmed around me, but trusting in the Lord I put them to rout.

12. Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis: et in nomine Domini quia ultus sum in eos.

They swarmed about me like bees, eager to attack; they raged around me like a fire among thorns; but trusting in the Lord I put them to rout.

13. Impulsus eversus sum, ut caderem: et Dominus suscepit me.

I was hard pressed, about to fall before my foes; but the Lord came to my aid.

7. "Despiciam inimicos, etc." The Hebrew means: *I shall have the satisfaction of witnessing the failure of the enemies of my God.*

9. "In principibus." The Persian King Artaxerxes had given Nehemias permission to rebuild the walls of Jerusalem; but this did not prevent plots and violence on the part of hostile neighbors. It was only through the intervention of God that this opposition was defeated.

10. "Omnes gentes" here refers to Arabians, Ammonites, Samaritans, etc., spoken of in Neh., iv. 7 sqq.; Esdras, iv. 7–23.—"Ultus sum." The Hebrew seems to mean: *I will destroy them.*

13. The paraphrase follows the Hebrew. The foes addressed are the hostile peoples mentioned in verse 10.

14. Fortitudo mea, et laus mea Dominus: et factus est mihi in salutem.

The Lord is my strength and the theme of my song; He has become my salvation.

Israel Celebrates Its Victory (15–18).

15. Vox exsultationis et salutis in tabernaculis justorum.

16. Dextera Domini fecit virtutem: dextera Domini exaltavit me, dextera Domini fecit virtutem.

17. Non moriar, sed vivam: et narrabo opera Domini.

18. Castigans castigavit me Dominus: et morti non tradidit me.

Lo, the voice of exultation, the voice of triumph, is heard in the tabernacles of the just, in the tents of the Israelites!

"The right hand of the Lord has exercised power, the right hand of the Lord has lifted me up from ruins, the right hand of the Lord has exercised power.

"We, the people of God, shall not die, but live; we shall publish the works of the Lord.

"The Lord has severely chastened us, but He has not permitted us to die."

The People Arrive at the Temple Gate (19).

19. Aperite mihi portas justitiæ, ingressus in eas confitebor Domino.

"Open to us the gates of the sanctuary, that we may enter to praise and thank the Lord."

A Voice from Within Replies (20).

20. Haec porta Domini, justi intrabunt in eam.

"This is the gate of the house of the Lord by which only the just shall enter."

18. "Castigans castigavit." The repetition of the word according to the Hebrew idiom expresses intensity. The Israelites now realized the divine purpose in their sufferings, which was that they should be purified, not destroyed.

The Rejoicing of the People in the Temple (21–24).

21. Confitebor tibi quoniam exaudisti me: et factus es mihi in salutem.

We will praise Thee, O Lord, for Thou hast heard us, and art become our salvation, our deliverer from ruin.

22. Lapidem quem reprobaverunt ædificantes: hic factus est in caput anguli.

Israel, the stone which the builders rejected as useless, which the powers of earth despised, has been made by God the head cornerstone in the building of God's kingdom in the world.

23. A Domino factum est istud: et est mirabile in oculis nostris.

From the Lord, not from us, has this come to pass; it is marvellous, a miracle, in our eyes.

24. Hæc est dies quam fecit Dominus: exsultemus et lætemur in ea.

To the Lord alone do we owe this day of national rejoicing. Let us rejoice and be glad therein.

The Priestly Prayer and Blessing (25–27a).

25. O Domine, salvum me fac, O Domine, bene prosperare:

We beseech Thee, O Lord, to save us. O Lord, grant us prosperity.

26. Benedictus qui venit in nomine Domini.

Blessed be this people who enter in the name of the Lord. We,

Benediximus vobis de domo Domini.

the priests of the house of the Lord, give you blessing.

22, 23. This passage was applied by our Lord to Himself on Palm Sunday against the Pharisees and those who rejected Him (Matt., xxi. 42; Mark, xii. 10, 11; Luke, xx. 17). Israel was a type of the Messiah, and as she was despised by the great heathen nations, so was our Lord rejected by the Jewish leaders and teachers. And just as Israel was chosen to play a principal part in the kingdom of God, since from her was to come forth the Messiah, so likewise our Lord was chosen to be the cornerstone of the Church, which was to embrace the two walls of the human race, Jews and Gentiles, since it was to rest on His teaching, grace and authority.

27a. Deus Dominus, et illuxit nobis.

Jehovah is God, who has banished the dark night of our calamity and shown us the light of His favor.

The People Are Invited to March About the Altar (27b).

27b. Constituite diem solemnem in condensis, usque ad cornu altaris.

Make this a solemn day and celebrate it with dance and song, waving thick leafy branches that reach even to the altar-horns.

The People's Concluding Song of Praise (28, 29).

28. Deus meus es tu, et confitebor tibi: Deus meus es tu, et exaltabo te.

Confitebor tibi quoniam exaudisti me: et factus es mihi in salutem.

29. Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.

Thou art our God, and we will give thanks unto Thee; Thou art our God and we will exalt Thee. We will praise Thee because Thou hast heard and answered us, and art become our deliverance.

Praise the Lord, for He is good, because His kindness endures forever.

27. The Hebrew text here is very difficult. Probably the meaning is that the people performed a sacred dance about the altar of holocausts, waving about it the branches of foliage which they were accustomed to carry on the Feast of Tabernacles.

PSALM CXVIII (Heb. 119)

INTRODUCTION

We have here the longest Psalm of the Psalter, in which instruction and prayer are admirably conjoined. It is disputed whether it was intended as a compendium of doctrine for young Israelites, or whether it was rather the expression of heartfelt devotion towards God's law. It is further questioned whether an individual is speaking of his own experiences and aspirations, or of those of the nation.

Who the author was is not known; but it may be inferred from the contents of the Psalm that he was a pious youth, not without much experience, however, who was suffering persecution and imprisonment, and who, in the midst of a degenerate and wicked society, sought in an inviolable attachment to God's law the sole consolation of his captivity and trials.

As to the time of its composition, it seems certain that the Psalm was written during or, more probably, after the Babylonian captivity. This we gather from its tone and language. From the fact that the Psalmist speaks of his imprisonment, and makes no mention of the Temple and its worship, some have concluded that the poem was written during the Babylonian exile, perhaps by Daniel. Others, on account of the similarity of the circumstances described in the Psalm to the evils spoken of in Esdras and Nehemias, believe that it was composed during the time of reconstruction after the captivity. Still others see in the contents of the Psalm many things that remind one of the Machabean period.

The purpose of Psalm CXVIII is to inculcate and express loyalty and devotion to God's law, so that wholehearted obedience to the divine will, as opposed to self-will and the service of the world, may become the guiding principle of life. It was also intended to kindle the enthusiasm of the people for their religion, and thus to preserve them from the contamination of their pagan neighbors and degenerate countrymen.

The thought of allegiance to the law is repeated unceasingly in the verses of this Psalm, but with an inexhaustible variety of expression. The thoughts at first glance appear very simple, but familiar acquaintance with them discloses a wondrous profundity and richness of conception, which was observed long ago by St. Augustine. The fervor

and devotion which breathes forth from every verse of this poem has caused to be called "The Psalm of the Saints," and "The Alphabet of Divine Love."

In every verse, except 122, there is mention, under different names, of the divine law; and by this law is to be understood the whole of divine revelation as the guide of life. It will be convenient here to explain once for all the various terms which the Psalmist employs to denote the law of God. These designations in the Vulgate are:

(a) *lex:* all divine revelation as the guide of life, the sum of an Israelite's duty;

(b) *testimonia:* the law is the attestation of God's will, it testifies solemnly as to our duty and obligation;

(c) *via, semita:* the law is the way or course of conduct which God has marked out for us to walk in;

(d) *mandata:* definite commands imposed by authority;

(e) *statuta:* the law as written, prescribed, enacted;

(f) *justificatio:* that which creates a right, commandment, law;

(g) *judicia:* the judicial decisions or acts of the Supreme Judge, His judgments or ordinances;

(h) *justitia, æquitas:* God's law is the expression of His justice, and a model of justice for us;

(i) *veritas, fidelitas:* the promises and threats contained in God's law shall be faithfully fulfilled;

(j) *verbum, eloquium, sermo:* the law is a communication made to man by God, God's word or promise of protection to the obedient;

(k) *præceptum:* decision, decree.

The Psalm is composed of twenty-two stanzas or strophes of eight verses each. All the verses of a strophe in the Hebrew begin with the same letter, and these letters follow from strophe to strophe the order of the Hebrew alphabet. This alphabetical arrangement was perhaps intended to assist the memory in learning the Psalm by heart. A similar construction is found in the third chapter of Lamentations.

While the Psalmist does not develop his thoughts according to a rigorously logical order (either in the poem as a whole or in the individual strophes), yet, it will aid attention in reading the Psalm to group the parts under certain ideas that dominate more or less thoroughout a section. We may, therefore, make the following division:

I. The law of the Lord is to be learned (vv. 1–8), because it guards against sin (vv. 9–16), aids the exile (vv. 17–24), revives the downcast (vv. 25–32), frees from vanities (vv. 33–40), gives liberty (vv. 41–48), consoles the pilgrim (vv. 49–56).

II. The law is to be observed (vv. 57–64), because it is good (vv. 65–72), just (vv. 73–80), true (vv. 81–88), eternal (vv. 89–96), illuminating (vv. 97–104), a help in affliction (vv. 105–112).

III. The law is to be loved (vv. 113–120); it is to be preferred to gold and precious stones (vv. 121–128), because it is wonderful (vv. 129–136), righteous (vv. 137–144), established forever (vv. 145–152), just (vv. 153–160), peace-giving (vv. 161–168), helpful to him who observes it (vv. 169–176).

Alleluia.

ALEPH. *The Law of the Lord Is to Be Learned* (1–8).

1. Beati immaculati in via: qui ambulant in lege Domini.

Happy are the stainless in life's way, who live according to the law of the Lord.

2. Beati qui scrutantur testimonia ejus: in toto corde exquirunt eum.

Happy are they who search out the laws that attest His will and who seek Him with all their heart;

3. Non enim qui operantur iniquitatem, in viis ejus ambulaverunt.

For those who do wickedness walk not in His ways.

4. Tu mandasti mandata tua custodiri nimis.

Thou, O Lord, hast enjoined Thy commandments, that men should observe them diligently.

5. Utinam dirigantur viæ meæ, ad custodiendas justificationes tuas.

O that my life and actions were well guided unto the keeping of Thy justifications!

6. Tunc non confundar, cum perspexero in omnibus mandatis tuis.

For then I should not be put to shame when reflecting on all Thy commands.

7. Confitebor tibi in directione cordis: in eo quod didici judicia justitiæ tuæ.

I will thank Thee with sincerity of heart when I learn Thy righteous judgments.

8. Justificationes tuas custodiam: non me derelinquas usquequaque.

Thy justifications I will faithfully observe; do not Thou entirely forsake me.

BETH. *The Law Preserves from Sin* (9–16).

9. In quo corrigit adolescentior viam suam? In custodiendo sermones tuos.

How can a young man keep his life and conduct pure? This he will do by observing the law of the Lord.

10. In toto corde meo exquisivi te: ne repellas me a mandatis tuis.

With my whole heart I seek Thee; O let me not through ignorance and weakness wander from Thy commands.

11. In corde meo abscondi eloquia tua: ut non peccem tibi.

The words of Thy law have I treasured up in my heart as a safeguard against sin.

12. Benedictus es, Domine: doce me justificationes tuas.

Blessed and adorable art Thou, O Lord; teach me Thy justifications.

13. In labiis meis pronuntiavi omnia judicia oris tui.

With my lips I rehearse to others the praises of all Thy judgments.

14. In via testimoniorum tuorum delectatus sum, sicut in omnibus divitiis.

I have had joy in following the laws that manifest Thy will as if I had possessed all riches.

15. In mandatis tuis exercebor: et considerabo vias tuas.

I will meditate on Thy commands; I will take account of the ways enjoined by Thee.

16. In justificationibus tuis meditabor: non oblviscar sermones tuos.

I will find my delight in Thy justifications; I will never forget the words of Thy law.

15. "Exercebor" refers to mental activity, meditation.
16. "Meditabor." Heb.: *I will delight.*

GIMEL. *The Law of God Is a Comfort to the Persecuted* (17–24).

17. Retribue servo tuo: vivifica me: et custodiam sermones tuos.

Deal kindly with Thy servant, that I may be kept in life, in order to observe the words of Thy law.

18. Revela oculos meos: et considerabo mirabilia de lege tua.

Remove the veil from mine eyes that I may understand the wondrous depth and meaning of Thy law.

19. Incola ego sum in terra: non abscondas a me mandata tua.

I am a sojourner upon the earth, and therefore I ask that Thou hide not from me a knowledge of Thy commandments.

20. Concupivit anima mea desiderare justificationes tuas, in omni tempore.

My soul is consumed with longing to know more fully Thy justifications at all times.

21. Increpasti superbos: maledicti qui declinant a mandatis tuis.

Thou rebukest with threats the willful and presumptuous sinner; cursed are they who wander from Thy control.

22. Aufer a me opprobrium et contemptum: quia testimonia tua exquisivi.

Take from me the contempt and mockery which mine enemies heap upon me for the observance of Thy testimonies.

23. Etenim sederunt principes, et adversum me loquebantur: servus autem tuus exercebatur in justificationibus tuis.

Even if those in authority sit in council and devise wicked plans for my ruin, I will continue to serve Thee and meditate on Thy justifications.

24. Nam et testimonia

For Thy law, which attests Thy

17. "Vivifica." This word, so often used in the present Psalm, refers, first, to physical well-being and to all that it implies—*viz.*, preservation in life, and also joy, happiness, prosperity. But the Psalmist desires to live and enjoy his existence mainly as a means to greater service of God.

tua meditatio mea est: et consilium meum justificationes tuæ.

will, is my delight; and Thy decrees are my counsellors.

DALETH. *The Law of God Gives Strength to the Sorrowful* (25–32).

25. Adhæsit pavimento anima mea: vivifica me secundum verbum tuum.

My soul lies prostrate with sorrow; but do Thou revive me according to the promise of Thy law.

26. Vias meas enuntiavi, et exaudisti me: doce me justificationes tuas.

In the past I have recounted to Thee my ways, laid before Thee all my cares, and Thou hast answered me; teach me now also Thy justifications.

27. Viam justificationum tuarum instrue me: et exercebor in mirabilibus tuis.

Make me to understand the way of Thy justifications, that I may meditate on the divine mysteries revealed in the law.

28. Dormitavit anima mea præ tædio: confirma me in verbis tuis.

My soul is weary with trouble; strengthen Thou me according to Thy promise.

29. Viam iniquitatis amove a me: et de lege tua miserere mei.

Put far from me the way of evil, the way of falsehood, that I walk not therein; and graciously favor me with Thy law, that I may know and observe it.

30. Viam veritatis elegi: judicia tua non sum oblitus.

I have chosen the way of faithfulness, of loyalty to Thy law; I am not unmindful of Thy judgments.

31. Adhæsi testimoniis tuis, Domine: noli me confundere.

I cleave to Thy testimonies, O Lord; let me not be put to shame by being disappointed of the blessings promised to faithful obedience.

32. Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

I will go with alacrity in the way of Thy commands, when Thou dost enlarge my heart, freeing me from the constraint of trouble and anxiety.

HE. *The Law Weans the Soul from Vanities* (33–40).

33. Legem pone mihi, Domine, viam justificationum tuarum: et exquiram eam semper.

Instruct me, O Lord, in the way of Thy justifications, that I may always observe them.

34. Da mihi intellectum, et scrutabor legem tuam: et custodiam illam in toto corde meo.

Give me understanding that I may keep Thy law, and I shall observe it with all my heart.

35. Deduc me in semitam mandatorum tuorum: quia ipsam volui.

Lead me in the way of Thy commandments, for therein do I find my delight.

36. Inclina cor meum in testimonia tua: et non in avaritiam.

Incline my heart unto Thy testimonies, and not unto avarice.

37. Averte oculos meos, ne videant vanitatem: in via tua vivifica me.

Turn away mine eyes from vanity, and make me to live in the way of Thy law.

38. Statue servo tuo eloquium tuum, in timore tuo.

Fulfill Thy word to Thy servant, as Thou hast promised to those who revere Thee.

39. Amputa opprobrium meum, quod suspicatus sum: quia judicia tua jucunda.

Take away the scorn which I have to fear for observing Thy law; for Thy judgments are good and should not bring me reproach.

40. Ecce concupivi man-

Behold I have longed for Thy

32. "Dilatasti" means to free from restraint, trouble and anxiety, and to fill one with freedom, joy and comfort.

data tua: in æquitate tua vivifica me.

commandments; in Thy justice give me life, the happiness promised by Thee.

VAU. *The Law Makes for Liberty* (41–48).

41. Et veniat super me misericordia tua, Domine: salutare tuum secundum eloquium tuum.

Let Thy lovingkindness come upon me, O Lord, and Thy help according to Thy word of promise in Thy law.

42. Et respondebo exprobrantibus mihi verbum: quia speravi in sermonibus tuis.

So shall I have an answer to them that taunt me that it is useless to serve God; for I trust in Thy promises.

43. Et ne auferas de ore meo verbum veritatis usquequaque: quia in judiciis tuis supersperavi.

Take not the word of truth utterly out of my mouth, thus reducing me to silence before my foes, for I greatly trust in Thy principles of right conduct.

44. Et custodiam legem tuam semper: in sæculum et in sæculum sæculi.

So shall I observe Thy law unceasingly to the end of my life.

45. Et ambulabam in latitudine: quia mandata tua exquisivi.

And thus shall I walk in liberty and with relief, for I observe Thy commandments.

46. Et loquebar de testimoniis tuis in conspectu regum: et non confundebar.

I will speak of Thy testimonies even before kings, and will not be ashamed of Thy law.

47. Et meditabar in mandatis tuis, quæ dilexi.

I will delight in fulfilling Thy commandments which I love.

48. Et levavi manus meas ad mandata tua, quæ dilexi: et exercebar in justificationibus tuis.

I will lift up my hands praying for help to observe Thy commandments, which I love; I will make Thy justifications my meditation.

ZAIN. *The Law Brings Joy in Life's Pilgrimage* (49–56).

49. Memor esto verbi tui servo tuo, in quo mihi spem dedisti.

Remember Thy promise to Thy servant wherein Thou hast given me hope.

50. Hæc me consolata est in humilitate mea: quia eloquium tuum vivificavit me.

This promise is my comfort in mine affliction, for it has given me life and sustaining power.

51. Superbi inique agebant usquequaque: a lege autem tua non declinavi.

Proud scorners have ridiculed me exceedingly; yet I have not swerved from Thy law.

52. Memor fui judiciorum tuorum a sæculo, Domine: et consolatus sum.

For I have remembered, O Lord, Thy judgments of old, Thy punishments on transgressors, and in this I was comforted.

53. Defectio tenuit me, pro peccatoribus derelinquentibus legem tuam.

Indignation has seized me because of the sinners who forsake Thy law.

54. Cantabiles mihi erant justificationes tuæ, in loco peregrinationis meæ.

Thy justifications have been the theme of my song wherever I have sojourned.

55. Memor fui nocte nominis tui, Domine: et custodivi legem tuam.

I have thought of Thy name, O Lord, in the night; and I have kept Thy law.

56. Hæc facta est mihi: quia justificationes tuas exquisivi.

This I have had as my happiness, that I have kept Thy justifications.

56. "Hæc facta est." It is common in Hebrew to use the feminine for the neuter.

HETH. *The Law Is to Be Observed* (57–64).

57. Portio mea, Domine; dixi custodire legem tuam.

The Lord is my portion. My happiness, I declare, is to keep Thy law.

58. Deprecatus sum faciem tuam in toto corde meo: miserere mei secundum eloquium tuum.

I entreat Thy favor with my whole heart; be gracious to me according to Thy promise.

59. Cogitavi vias meas: et converti pedes meos in testimonia tua.

When I thought on the course of life before me, I turned my steps to follow the laws which manifest Thy will.

60. Paratus sum, et non sum turbatus: ut custodiam mandata tua.

I stand ready and I am undismayed to fulfill Thy commandments.

61. Funes peccatorum circumplexi sunt me: et l e g e m tuam non sum oblitus.

The snares of the wicked have entangled me, but I have not forgotten Thy law.

62. Media nocte surgebam ad confitendum tibi, super judicia justificationis tuæ.

At midnight I arise to praise Thee, because Thy judgments are just.

63. Particeps ego sum omnium timentium te: et custodientium mandata tua.

I am a friend of all those that revere Thee, and of those that keep Thy commandments.

64. Misericordia t u a, Domine, plena est terra: justificationes tuas doce me.

The earth, O Lord, is full of Thy goodness; in Thy kindness, therefore, teach me Thy justifications.

TETH. *The Law of God Is Good* (65–72).

65. Bonitatem fecisti cum servo tuo, Domine, secundum verbum tuum.

Thou hast ever shown kindness to Thy servant, O Lord, according to Thy promise;

66. Bonitatem et disciplinam, et scientiam doce me: quia mandatis tuis credidi.

Teach me goodness, restraint, and knowledge, for I have trusted in Thy commandments.

67. Priusquam humiliarer, ego deliqui: propterea eloquium tuum custodivi.

Before I was afflicted, I went astray; but, having been chastened by Thee, I keep the word of Thy law.

68. Bonus es tu: et in bonitate tua doce me justificationes tuas.

Thou art good; in Thy goodness teach me Thy justifications.

69. Multiplicata est super me iniquitas superborum; ego autem in toto corde meo scrutabor mandata tua.

The malice of the proud increased against me; yet I did not desist from keeping Thy commandments with my whole heart.

70. Coagulatum est sicut lac cor eorum: ego vero legem tuam meditatus sum.

Their heart is as gross and insensible to Thy will as curdled milk; but as for me, I delight in Thy law.

71. Bonum mihi quia humiliasti me: ut discam justificationes tuas.

It was good for me to be tried by Thee, that I might learn Thy justifications.

72. Bonum mihi lex oris tui, super millia auri et argenti.

For the law that comes from Thy mouth is dearer to me than piles of gold and silver.

69. "Scrutabor" means here: "I shall observe."

JOD. *The Law Is Just* (73–80).

73. Manus tuæ fecerunt me, et plasmaverunt me: da mihi intellectum, et discam mandata tua.

Thy hands have made me and molded my soul; give me understanding to learn Thy commands.

74. Qui timent te videbunt me, et lætabuntur: quia in verba tua supersperavi.

They that revere Thee shall see me and be glad, because not in vain have I hoped in Thy promises.

75. Cognovi, Domine, quia æquitas judicia tua: et in veritate tua humiliasti me.

I acknowledge, O Lord, that Thy judgments are righteous, and that Thou in faithfulness to Thy covenant hast afflicted me.

76. Fiat misericordia tua ut consoletur me, secundum eloquium tuum servo tuo.

Let Thy favor comfort me according to Thy promise to Thy servant.

77. Veniant mihi miserationes tuæ, et vivam: quia lex tua meditatio mea est.

Yea, let Thy tender mercies come to me, that I may live; for in keeping Thy law is my delight.

78. Confundantur superbi, quia injuste iniquitatem fecerunt in me: ego autem exercebor in mandatis tuis.

Let the arrogant be confounded, for unjustly have they done me harm; but as for me, I will ponder Thy commands.

79. Convertantur mihi timentes te: et qui noverunt testimonia tua.

And let those who revere Thee turn to console me, and they that know Thy testimonies.

80. Fiat cor meum immaculatum in justificationibus tuis, ut non confundar.

Let my heart be blameless in observing Thy justifications, that I may not be disgraced.

KAPH. *The Law of God Is True* (81–88).

81. Defecit in salutare tuum anima mea: et in verbum tuum superspe-ravi.

My soul grows faint waiting for Thy deliverance; but I put my hope in Thy promise.

82. Defecerunt o c u l i mei in eloquium tuum, dicentes: Quando consolaberis me?

Mine eyes become weary looking for the fulfillment of Thy promise, while I say: "When wilt Thou comfort me?"

83. Quia factus sum sicut uter in pruina: justificationes tuas non sum oblitus.

For I am shrivelled up like a wine skin left out in the frost; yet do I not forget Thy justifications.

84. Quot sunt dies servi tui? quando facies de persequentibus me judicium?

How few are the days of Thy servant! When, therefore, wilt Thou execute judgment on my persecutors?

85. Narraverunt mihi iniqui fabulationes: sed non ut lex tua.

The wicked have told me idle tales, which are not according to Thy law.

86. Omnia mandata tua veritas: inique persecuti sunt me, adjuva me.

All Thy commandments are faithfulness, prohibiting injustice; but sinners persecute me wrongfully. Help Thou me.

87. Paulo minus consummaverunt me in terra: ego autem non dereliqui mandata tua.

They had almost made an end of me on earth, but I held steadfast to Thy commands.

83. "Uter in pruina." Heb.: *A wine skin in the smoke.* Affliction and suffering have so wrinkled and disfigured the Psalmist's appearance that he has become like an old, discarded wine skin, hung up among the rafters of the building, blackened and wrinkled by smoke; or the meaning may be that, as smoke was used to mature and mellow wine in a skin bottle, so sorrow and affliction have been given the Psalmist as a discipline for fuller and deeper knowledge of the law.

88. Secundum misericordiam tuam vivifica me: et custodiam testimonia oris tui.

Preserve me according to Thy lovingkindness, and I will keep the testimonies which Thou hast spoken.

LAMED. *The Eternity of God's Law* (89–96).

89. In æternum, Domine, verbum tuum permanet in cœlo.

The word of Thy law, O Lord, stands fast forever; it abides like the heavens.

90. In generationem et generationem veritas tua: fundasti terram et permanet.

Thy faithfulness continues from generation to generation; just as Thou hast established the earth, and it abides.

91. Ordinatione tua perseverat dies: quoniam omnia serviunt tibi.

The day follows the course which Thou hast traced for it; for all things obey Thee.

92. Nisi quod lex tua meditatio mea est: tunc forte periissem in humilitate mea.

Unless Thy law had been my continual meditation, I should have perished in my misery.

93. In æternum non obliviscar justificationes tuas: quia in ipsis vivificasti me.

I will never forget Thy justifications; for through them Thou givest me life and happiness.

94. Tuus sum ego, salvum me fac: quoniam justificationes tuas exquisivi.

I am Thine; save me, therefore, for I study and obey Thy justifications.

95. Me exspectaverunt peccatores, ut perderent me: testimonia tua intellexi.

The wicked lie in wait for me to destroy me, but I give heed to Thy testimonies.

96. Omnis consummationis vidi finem: latum mandatum tuum nimis.

I have seen that all earthly things are limited; but Thy commandment is without limit in perfection.

MEM. *God's Law Gives Wisdom* (97–104).

97. Quomodo dilexi legem tuam Domine! tota die meditatio mea est.

How I love Thy law, O Lord! It is my meditation all the day.

98. Super inimicos meos prudentem me fecisti mandato tuo: quia in æternum mihi est.

Thou makest me wiser than my foes through Thy law; for it is ever with me.

99. Super omnes docentes me intellexi: quia testimonia tua meditatio mea est.

I surpass in wisdom those who would instruct me, because I meditate on Thy testimonies.

100. Super senes intellexi: quia mandata tua quæsivi.

I am wiser than aged men, because I keep Thy commands.

101. Ab omni via mala prohibui pedes meos: ut custodiam verba tua.

I have kept my feet from every evil way, that I may observe the word of Thy law.

102. A judiciis tuis non declinavi: quia tu legem posuisti mihi.

I have not swerved from Thy judgments, for Thou hast been my instructor in Thy law.

103. Quam dulcia faucibus meis eloquia tua, super mel ori meo!

How sweet are Thy words to my palate! They are sweeter than honey to my mouth.

104. A mandatis tuis intellexi: propterea odivi omnem viam iniquitatis.

Through Thy commands I become wise; and therefore I hate every way of falsehood and iniquity.

NUN. *The Law Is a Help in Affliction* (105–112).

105. Lucerna pedibus meis verbum tuum, et lumen semitis meis.

Thy word is a lamp to my feet, and a light on my path through life.

106. Juravi, et statui custodire judicia justitiæ tuæ.

I have sworn, and I will keep my oath, to observe Thy righteous judgments.

107. Humiliatus sum usquequaque, Domine: vivifica me secundum verbum tuum.

I am afflicted very much; strengthen and preserve me according to Thy promise.

108. Voluntaria oris mei beneplacita fac, Domine: et judicia tua doce me.

May the free-will offerings of my mouth, my prayers and my vows to keep Thy law, be pleasing to Thee, O Lord; and teach me Thy judgments.

109. Anima mea in manibus meis semper: et legem tuam non sum oblitus.

My life is continually in peril; yet I forget not Thy law.

110. Posuerunt peccatores laqueum mihi: et de mandatis tuis non erravi.

The wicked have laid snares for me; yet I have not deviated from Thy commandments.

111. Hereditate acquisivi testimonia tua in æternum: quia exsultatio cordis mei sunt.

Thy testimonies I hold as an everlasting heritage; they are indeed the joy of my heart.

112. Inclinavi cor meum ad faciendas justificationes tuas in æternum, propter retributionem.

I have inclined my heart to perform Thy justifications forever, on account of the reward.

SAMECH. *The Law Is to Be Loved* (113–120).

113. Iniquos odio habui: et legem tuam dilexi.

I hate them that cause dissensions, but I love Thy law.

112. "In æternum, etc." The meaning in Hebrew may be that the reward is eternal.

113. "Iniquos." Heb.: *Half-ones,* or *divided ones,* that is, those who are half-Israelites and half-heathen.

114. Adjutor et susceptor meus es tu: et in verbum tuum supersperavi.

Thou art my helper and my liberator; and I have trusted firmly in Thy promise.

115. Declinate a me, maligni: et scrutabor mandata Dei mei.

Depart from me, you evil-doers, and I will observe the commandments of my God.

116. Suscipe me secundum eloquium tuum, et vivam: et non confundas me ab exspectatione mea.

Protect me according to Thy promise that I may live; and let me not be disappointed by the failure of my hope.

117. Adjuva me, et salvus ero: et meditabor in justificationibus tuis semper.

Help me and I shall be safe from evil; and I will ever meditate on Thy justifications.

118. Sprevisti omnes discedentes a judiciis tuis: quia injusta cogitatio eorum.

Thou dost reject all who depart from Thy judgments; for their planning is unjust.

119. Prævaricantes reputavi omnes peccatores terræ: ideo dilexi testimonia tua.

I reckon as lawbreakers all the sinners of the earth; therefore, to avoid their lot, I love Thy testimonies.

120. Confige timore tuo carnes meas: a judiciis enim tuis timui.

Pierce my flesh with Thy fear; for I am afraid of Thy judgments and punishments.

AYIN. *The Law Is to Be Prized Above Treasures* (121–128).

121. Feci judicium et justitiam: non tradas me calumniantibus me.

I have practised right and justice according to Thy law; leave me not to mine oppressors.

122. Suscipe servum tuum in bonum: non calumnientur me superbi.

Receive Thy servant with favor; let not the proud oppress me.

120. "Confige, etc." Heb.: *My flesh shudders,* for fear of Thee.

123. Oculi mei defecerunt in salutare tuum: et in eloquium justitiæ tuæ.

Mine eyes fail looking for Thy help, and for the fulfillment of Thy just promise of deliverance.

124. Fac cum servo tuo secundum misericordiam tuam: et justificationes tuas doce me.

Deal with Thy servant according to Thy kindness, and teach me Thy justifications.

125. Servus tuus sum ego: da mihi intellectum, ut sciam testimonia tua.

I am Thy servant; grant me fuller knowledge that I may know Thy testimonies.

126. Tempus faciendi, Domine: dissipaverunt legem tuam.

It is time, O Lord, to take action, and punish the wicked; for they have broken Thy law.

127. Ideo dilexi mandata tua, super aurum et topazion.

Therefore I love Thy commands above gold and precious stones.

128. Propterea ad omnia mandata tua dirigebar: omnem viam iniquam odio habui.

Therefore I regulate my whole life according to Thy commands, and abhor every way of iniquity.

PE. *The Law of God Is Marvellous* (129–136).

129. Mirabilia testimonia tua: ideo scrutata est ea anima mea.

Wondrous are Thy testimonies; and therefore my soul meditates on them with care.

130. Declaratio sermonum tuorum illuminat: et intellectum dat parvulis.

The revelation of Thy words enlightens the mind, and gives understanding to the simple.

131. Os meum aperui, et attraxi spiritum: quia mandata tua desiderabam.

I opened my mouth and panted, like one thirsting for water, so ardently did I long for Thy commandments.

130. "Intellectum dat parvulis." The little ones (those not instructed in this world's learning), when taught of God, really know more about things that matter than do the wise of the world who are devoid of religious instruction.

132. Aspice in me, et miserere mei, secundum judicium diligentium nomen tuum.

Look upon me and be gracious to me, according to the claim on Thy mercy which Thy lovers have.

133. Gressus meos dirige secundum eloquium tuum: et non dominetur mei omnis injustitia.

Direct my footsteps firmly according to Thy law, so that no iniquity may have dominion over me.

134. Redime me a calumniis hominum: ut custodiam mandata tua.

Save me from the oppression of calumniators, so that I may observe Thy commandments.

135. Faciem tuam illumina super servum tuum: et doce me justificationes tuas.

Illuminate with the favor of Thy countenance the darkness that surrounds Thy servant; and teach me to observe Thy justifications.

136. Exitus aquarum deduxerunt oculi mei: quia non custodierunt legem tuam.

Mine eyes have overflown with torrents of tears, because sinners have not kept Thy law.

SADE. *The Righteousness of God's Law* (137–144).

137. Justus es, Domine: et rectum judicium tuum.

Righteous art Thou, O Lord, and just is the judgment of Thy law.

138. Mandasti justitiam testimonia tua: et veritatem tuam nimis.

Thou hast enjoined commandments, which bear witness indeed to Thy righteousness and faithfulness.

139. Tabescere me fecit zelus meus: quia obliti sunt verba tua inimici mei.

I am consumed with indignation, because mine enemies have forgotten the words of Thy law.

132. Those who love God's law and revelation have, as it were, a claim upon His grace and mercy.

134. "A calumniis." He who is calumniated is thereby oppressed, and in so far is impeded from the observance of the commandments. The more exact word here is "oppression."

140. Ignitum eloquium tuum vehementer: et servus tuus dilexit illud.

Thy law is holy exceedingly, as gold refined by fire; and therefore Thy servant has loved it.

141. Adolescentulus sum ego, et contemptus: justificationes tuas non sum oblitus.

I am young and insignificant before men, yet I do not forget Thy justifications.

142. Justitia tua, justitia in æternum: et lex tua veritas.

Thy righteousness is an everlasting righteousness, and Thy law is truth.

143. Tribulatio et angustia invenerunt me: mandata tua meditatio mea est.

Trouble and anguish have found me, but Thy commandments are my comfort.

144. Æquitas testimonia tua in æternum: intellectum da mihi, et vivam.

Righteous are Thy testimonies forever; let me understand them, that through their observance I may live.

KOPH. *God's Law Is Unchangeable* (145–152).

145. Clamavi in toto corde meo, exaudi me, Domine: justificationes tuas requiram.

I call to Thee with my whole heart. Hear me, O Lord, and I will keep Thy justifications.

146. Clamavi ad te, salvum me fac: ut custodiam mandata tua.

I call unto Thee: "Save me, that I may observe Thy commands."

147. Prævéni in maturitate, et clamavi: quia in verba tua supersperavi.

I am up before the dawn to pray to Thee for help, for I greatly trust Thy promises.

148. Prævenerunt oculi mei ad te diluculo: ut meditarer eloquia tua.

From earliest morning mine eyes are opened to Thee, that I may meditate on the words of Thy law.

149. Vocem meam audi secundum misericordiam tuam, Domine: et secundum judicium tuum vivifica me.

Hear my voice according to Thy lovingkindness, O Lord, and according to Thy judgment, as Thou hast promised, preserve my life.

150. Appropinquaverunt persequentes me iniquitati: a lege autem tua longe facti sunt.

My persecutors draw near to iniquity, make friends with malice; but they are far removed from Thy law.

151. Prope es tu, Domine: et omnes viæ tuæ veritas.

But Thou art near to defend me, O Lord; and all the ways of Thy law are faithful to promises.

152. Initio cognovi de testimoniis tuis: quia in æternum fundasti ea.

Long ago have I learned of Thy testimonies, that Thou hast made them valid forever.

RESH. *The Law of God Is Just and Will Deliver the Psalmist* (153–160).

153. Vide humilitatem meam, et eripe me: quia legem tuam non sum oblitus.

Consider mine affliction and deliver me, for I do not forget Thy law.

154. Judica judicium meum, et redime me: propter eloquium tuum vivifica me.

Judge my cause and set me free from bondage; according to Thy promise give me life.

155. Longe a peccatoribus salus: quia justificationes tuas non exquisierunt.

Thy salvation is far removed from the wicked, for they study not Thy justifications.

156. Misericordiæ tuæ multæ, Domine: secun-

Thy mercies are without number, O Lord; therefore, according

150. Heb.: *My persecutors who have abandoned Thy law draw near to assail me.*

dum judicium tuum vivifica me.

157. Multi qui persequuntur me, et tribulant me: a testimoniis tuis non declinavi.

158. Vidi prævaricantes, et tabescebam; quia eloquia tua non custodierunt.

159. Vide quoniam mandata tua dilexi, Domine: in misericordia tua vivifica me.

160. Principium verborum tuorum veritas: in æternum omnia judicia justitiæ tuæ.

to Thy justice give me life, as Thou hast promised.

Many pursue and oppress me; yet I do not turn aside from Thy testimonies.

I beheld transgressors, renegades from Thy law, and I pined away with sorrow, because they do not keep Thy words.

See how I love Thy precepts, O Lord; and give me life according to Thy lovingkindness.

The sum of Thy law is true, none of Thy commands is false; and all Thy righteous judgments are binding forever.

SIN. *The Law Gives Joy and Peace* (161–168).

161. Principes persecuti sunt me gratis: et a verbis tuis formidavit cor meum.

162. Lætabor ego super eloquia tua: sicut qui invenit spolia multa.

163. Iniquitatem odio habui, et abominatus sum: legem autem tuam dilexi.

164. Septies in die laudem dixi tibi, super judicia justitiæ tuæ.

Rulers have persecuted me without cause; yet my heart has feared to offend against the words of Thy law.

I rejoice over the sayings of Thy law, as one that finds rich spoil.

I hate and abhor iniquity, but I love Thy law.

Seven times a day, constantly and repeatedly, do I praise Thee, because of Thy righteous judgments.

165. Pax multa diligentibus legem tuam: et non est illis scandalum.

Great peace have they that love Thy law; and for them there is no stumbling and falling through sin.

166. Exspectabam salutare tuum, Domine: et mandata tua dilexi.

I have hoped for Thy help, O Lord, for I have kept Thy commands.

167. Custodivit anima mea testimonia tua: et dilexit ea vehementer.

My soul has observed Thy testimonies, and has loved them exceedingly.

168. Servavi mandata tua, et testimonia tua: quia omnes viæ meæ in conspectu tuo.

I have obeyed Thy commands and Thy testimonies; as Thou knowest, for all my ways are before Thee.

TAU. *The Law Gives Help* (169–176).

169. Appropinquet deprecatio mea in conspectu tuo, Domine: juxta eloquium tuum da mihi intellectum.

Let my cry of distress come before Thee, O Lord; give me understanding according to the promise of Thy word.

170. Intret postulatio mea in conspectu tuo: secundum eloquium tuum eripe me.

Let my supplication come before Thee; deliver me according to Thy word of promise.

171. Eructabunt labia mea hymnum, cum docueris me justificationes tuas.

Let my lips pour forth a hymn of praise, because Thou teachest me Thy justifications.

172. Pronuntiabit lingua mea eloquium tuum: quia omnia mandata tua æquitas.

Let my tongue celebrate the eulogy of Thy law, for all Thy commandments are just.

173. Fiat manus tua ut

Let Thy hand be extended to

171, 172. "Eructabunt . . . . pronuntiabit." The optative form of the verbs here, in place of the future, seems more in conformity with the Hebrew.

salvet me: quoniam mandata tua elegi.

174. Concupivi salutare tuum, Domine: et lex tua meditatio mea est.

175. Vivet anima mea, et laudabit te: et judicia tua adjuvabunt me.

176. Erravi sicut ovis quæ periit: quære servum tuum, quia mandata tua non sum oblitus.

save me, for I have chosen to keep Thy commandments.

I have longed for Thy help, O Lord; and meditation on Thy law is my delight.

Let my soul live that it may praise Thee, and let Thy judgments be my help.

I wander like a lost sheep; seek Thou Thy servant, for I desire to obey Thy commands.

PSALM CXIX (Heb. 120)

INTRODUCTION

This is the first of a group of fifteen Psalms (CXIX–CXXXIII), called *Gradual Psalms* or *Songs for the Goings-Up.* The Vulgate title for each of them is *Canticum Graduum.* There are various explanations of this title. (a) Some say these Psalms were called *Songs of the Steps,* because they were sung on the first day of the Feast of Tabernacles by Levitical singers who stood on the fifteen steps that led from the Court of the Women to the Court of the Men in the Second Temple; but the Talmud passages cited in support of this opinion are not

175. The Psalmist prays that the divine ordinances may be a help to him, either as affording him a rule and guide of life or as punishing his enemies.

176. "Erravi, etc." Two explanations are possible here: (a) the Psalmist confesses that, in spite of his love for God's law, he has not always been faithful to it, but he insists that his aberration has been only temporary and the result of frailty, and that therefore God will not forsake him—his will and purpose have been right, but his flesh has been weak; (b) the Psalmist is not describing his spiritual state and moral failures, but his outward circumstances and physical condition. Like a sheep lost and wandering in the wilderness of the world, he is in constant danger, but in all his difficulties he does not forget God's law; and therefore he has a right to expect God's help in accordance with the divine promise. This latter explanation is more probable, as being more in harmony with the spirit of the Psalm.

to the point. (b) Others think the title of these Psalms refers to their "ascending" structure, according to which each verse rises on the thought of the preceding verse; but this is really not the case except in Psalm CXX. (c) Still others, basing their theory on Esdras, vii. 9, suppose these Psalms were sung by the returning exiles, going up from the plains of Babylon to the highlands of Judea; but this cannot be, since Psalm CXXI shows that the city and Temple were restored, and Psalm CXXXIII represents the liturgy of the Temple as fully carried out. (d) The most probable explanation is that these Psalms were called *gradual,* or *Songs of Ascents,* or *Songs for the Goings-Up,* because they were sung by the Jewish pilgrims as they went up from distant lands to the Holy City for the great annual feasts.

We have perhaps in this first Gradual Psalm the expression of the sufferings of a pious Israelite as he proceeded through hostile surroundings to Jerusalem for worship in the Temple. His peaceful salutations as he journeyed met only with harsh rebukes from the unsympathetic and barbarous nomads whom he encountered. The Psalmist is therefore complaining to God against the persecution and calumny of the godless people that surround him. There are two divisions of the Psalm:

I. Recalling his past experience, the Psalmist is filled with confidence in the Lord, and therefore he prays for deliverance from the intrigues of hateful enemies, to whom just retribution shall be meted out (vv. 1–4).

II. It is a source of grievous sorrow to the Psalmist that he should have to be among such rude and unscrupulous foes, who answer the traveller's peaceful greeting by bitter attacks on his character (vv. 5–7).

1. Canticum graduum.

In Confidence the Psalmist Prays to Be Delivered from Slanderous Enemies (1–4).

Ad Dominum cum tribularer clamavi, et exaudivit me.	In the past I cried to the Lord in my distress, and He answered me.
2. Domine, libera animam meam a labiis iniquis, et a lingua dolosa.	Also now, O Lord, deliver me from lying lips and from treacherous tongues.

3. Quid detur tibi, aut quid apponatur tibi ad linguam dolosam?

4. Sagittæ potentis acutæ, cum carbonibus desolatoriis.

What shall be done to you, what full punishment meted out to you, O deceitful tongue?

Sharp arrows of God's mighty judgment shall pierce you through, burning coals of divine wrath shall consume you.

The Psalmist Grieves Over His Hostile Surroundings (5–7).

5. Heu mihi, quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar:

6. Multum incola fuit anima mea.

7. Cum his qui oderunt pacem eram pacificus: cum loquebar illis, impugnabant me gratis.

Woe is me that I have to stay so long among barbarians, that I have to live in the tents of Kedar!

Too long have I been living with them that hate peace.

I am for peace; yet, when I speak to them in terms of peace, they assail me without cause.

3. "Detur, apponatur" are active in the Hebrew.—"Ad" is not represented in the Heb. This and the following verse are differently interpreted, but the paraphrase gives the obvious and more probable meaning.

4. "Carbonibus desolatoriis," *coals of the desert,* that is, coals kindled in the desert. The Hebrew has *coals of broom,* that is, coals made from broom-wood. Broom was a desert shrub. "Sharp arrows" and "coals" are metaphors signifying divine chastisements.—Some interpreters think this verse is a description of the deceitful tongue, which, like a deadly bow in the hands of an experienced archer, shoots forth wounding words that do not miss their mark (Dr. Bird).

5. "Prolongatus est." The Targum and modern interpreters agree that we should have a proper name here, *Meshekh,* as a parallel to Kedar. Meshekh (Gen., x. 2) is the name of a barbarous people that dwelt between the mountains of Armenia and the Black Sea.—"Cedar" refers to the descendants of Ismael (Gen., xxv. 3), who were wild tribes that roamed through the Arabian desert. The Psalmist is deeply grieved that he has to encounter the hostility of people like these barbarians.

7. "Pacificus." Heb.: *Peace,* that is, the Psalmist was for peace.—"Impugnabant me gratis." Heb.: *They are for war.*

PSALM CXX (Heb. 121)

INTRODUCTION

If the pious Israelites, who from far-off countries journeyed yearly to Jerusalem for the great festivals, experienced the distress of exile described in the preceding Psalm, they were surely comforted in chanting this present one, which is a splendid picture of the paternal goodness of God and His watchful providence over His people. As the pilgrims drew near to the Holy City and their wearied eyes caught the first glimpses of Mount Sion outlined against the horizon, their joyful enthusiasm found expression in the strains of this beautiful poem sung by alternating groups. What a happiness to be again approaching Jerusalem, the center of national life and worship, and there to realize the loving nearness of Jehovah to Israel and to every individual Israelite in all the vicissitudes of life! This Psalm may be divided into four pairs of verses:

I. As the pilgrims get sight of the Holy City, one of them, realizing that there is the special dwelling place of Jehovah, expresses his calm trust in the Lord's all-powerful help, because it is He that has made the heavens and the earth (vv. 1, 2).

II. Although the pilgrims can descry the Holy City, it is yet far off, and their way is rough; accidents may occur by day or by night: therefore, another singer reiterates the confidence expressed by the first, assuring his companions that the Keeper of Israel shall be with them on the way (vv. 3, 4).

III. The next singer, or group of singers, expresses the comforting thought that the Lord will protect them against the dangers both of the day and of the night (vv. 5, 6).

IV. The last singer, or group of singers, now enlarges upon the assurances of the former singers: not only will Jehovah protect His people against the dangers of this journey, but He will watch over all their occupations and undertakings both now and forever (vv. 7, 8).

Canticum graduum.

Pilgrims to Jerusalem Sing Songs of Confidence in Jehovah in the Midst of Their Dangers (1–8).

1. Levavi oculos meos | I raise mine eyes to the sacred

1. "Unde" is interrogative, denoting a direct question.

in montes, unde veniet auxilium mihi.

2. Auxilium meum a Domino, qui fecit cœlum et terram.

3. Non det in commotionem pedem tuum: neque dormitet qui custodit te.

4. Ecce non dormitabit neque dormiet, qui custodit Israel.

5. Dominus custodit te, Dominus protectio tua, super manum dexteram tuam.

6. Per diem sol non uret te: neque luna per noctem.

7. Dominus custodit te ab omni malo: custodiat animam tuam Dominus.

8. Dominus custodiat introitum tuum, et exitum tuum: ex hoc nunc et usque in sæculum.

hills where God has His dwelling, and I ask in my loneliness: "Whence is to come my help against the perils of my journey?"

My help is from the Lord, who made heaven and earth.

May He not suffer your feet to stumble; may He that guards you slumber not!

Behold, He that guards Israel neither slumbers nor sleeps. He will never forget you.

The Lord is your keeper, Jehovah is your shelter, protecting you on the right, where you need it most.

The sun shall not smite you by day, nor the moon by night.

The Lord shall protect you from all evil; He shall preserve your life;

Jehovah shall guard your coming and your going, now and for evermore.

3. Jehovah protected the pilgrims against stumbling on the way to Sion.

5. "Protectio tua." Heb.: *Your shade, shelter.* The left side of the soldier in battle was protected by the shield.

6. "Uret." Heb.: *Smite.* In Oriental countries travellers are in danger of sunstroke in the daytime; and it was said that much exposure to the moon's rays caused cruel ophthalmia and cerebral inflammation.

PSALM CXXI (HEB. 122)

INTRODUCTION

In the preceding Psalm the inspired singer was full of confident longing for the Holy City and the House of God, as he and his companions journeyed thither; here the pilgrims have arrived at the gates of Jerusalem. One of them relates to his fellow-travellers with what joy he heard it said: "Soon we shall enter the House of the Lord." Now in the presence of the Holy City, the pilgrims, filled with admiration, marvel at its beauty and strength, recall its past glories, and pray for its future welfare. We may divide this Psalm into three parts:

I. Arrived at the gates of Jerusalem, a singer joyfully salutes the Holy City (vv. 1, 2).

II. The pilgrims pronounce a eulogy upon Jerusalem where the tribes come up to worship at the central Sanctuary, and where resides the supreme tribunal of justice for the settlement of legal questions (vv. 3–5).

III. The Psalmist bids his companions pray, and then prays himself for the future prosperity of their hallowed City in which the House of Jehovah is situated (vv. 6–9).

1. Canticum graduum.

Salutation to Jerusalem (1, 2).

Lætatus sum in his, quæ dicta sunt mihi: In domum Domini ibimus.	I rejoiced when they told me: "Soon we shall enter the House of the Lord."
2. Stantes erant pedes nostri in atriis tuis, Jerusalem.	Even now our feet are standing within your gates, O Jerusalem.

1. "In his quæ, etc." Heb.: *I rejoiced when they said to me,* etc.
2. "In atriis tuis." Heb.: *In your gates.*

The Pilgrims Praise Jerusalem (3–5).

3. Jerusalem, quæ ædificatur ut civitas: cujus participatio ejus in idipsum.

4. Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel ad confitendum nomini Domini.

5. Quia illic sederunt sedes in judicio, sedes super domum David.

O Jerusalem, you are now as a city well built, whose parts are firmly and splendidly united.

Thither go up the tribes, the tribes of Jehovah, to offer praise to the Eternal's name, as was prescribed in the law for Israel;

For there were the seats of justice, the tribunals of David's house.

Pray for the Holy City (6–9).

6. Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te.

7. Fiat pax in virtute tua: et abundantia in turribus tuis.

8. Propter fratres meos, et proximos meos, loquebar pacem de te.

9. Propter domum Domini Dei nostri, quæsivi bona tibi.

Pray for the peace of Jerusalem, and may they that love you prosper!

May peace be within your walls, and abundance within your towers!

For the sake of my brethren and my neighbors, who dwell in you, I pray for your welfare;

For the sake of the House of Jehovah, our God, I hope for what is best for you.

3. "Quæ ædificatur, etc." The meaning of the Hebrew is that Jerusalem is built as a city whose parts are completely united, its structure is compact and beautiful to look at. The "participatio" of the Vulgate seems to refer to the united fellowship of the city.

4. "Testimonium Israel." See Exod., xxiii. 17; xxxiv. 23; Deut., xvi. 6.

5. "Super domum David." Heb.: *Of David's house.* This recalls the fact that King David chose Jerusalem as his capital city, and there centered the supreme legal authority of the kingdom.

6. "Rogate quæ, etc." Heb.: *Pray for the peace of Jerusalem.*—"Et abundantia, etc." Heb.: *May it be well with those that love you!*

7. "In virtute tua." Heb.: *Within your walls,* or *ramparts.*—"Turribus." Heb.: *Palaces.*

PSALM CXXII (Heb. 123)

INTRODUCTION

The people of Israel, God's chosen nation, had been suffering the jests and mockeries of cruel and insolent enemies in punishment for their sins. The Psalmist, therefore, first on behalf of himself as the representative of the people and then on behalf of all the members of the community, utters this touching prayer of faith and patience in the face of great humiliation and suffering. The Psalm has two parts:

I. Just as servants look with confidence to a good master or mistress against whom they have offended, but who is ready to assist them in their needs, so does Israel, Jehovah's household, look to Him for relief from present distress (vv. 1, 2).

II. Suffering Israel now pleads for deliverance from the persecution of insolent oppressors (vv. 3, 4).

Canticum graduum.

Israel Prays for Relief (1–4).

1. Ad te levavi oculos meos, qui habitas in cœlis.

Unto Thee, O Lord, who art enthroned in heaven, do I lift up mine eyes.

2. Ecce sicut oculi servorum, in manibus dominorum suorum,

Sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

Behold, as the eyes of slaves watch the hands of their masters, as the eyes of a maid watch the hands of her mistress, so do our eyes look in supplication to Jehovah our God, until He shows us mercy.

3. Miserere nostri, Dñe, miserere nostri: quia multum repleti sumus despectione:

Have pity on us, O Lord, have pity on us, for we have had our fill, and more, of scorn and contempt;

4. Quia multum repleta est anima nostra: opprobrium abundantibus, et despectio superbis.

Yea, our soul is filled to overflowing with the scorn of the rich and the contempt of the proud.

PSALM CXXIII (Heb. 124)

INTRODUCTION

Here we have a description of some imminent calamity which had suddenly threatened God's people with complete ruin, but which had been providentially averted. Full of fresh remembrance of singular deliverance from this catastrophe, the Psalmist wrote this spirited song, which has two divisions:

I. The Psalmist joyfully acknowledges that, unless Jehovah had taken the part of His people, they would certainly have been annihilated by their enemies (vv. 1–5).

II. Fully conscious of the singular benefit received, the Psalmist expresses his thanksgiving to the Lord, as well as his confidence for the future (vv. 6–8).

1. Canticum graduum.

But for the Lord, Israel Would Have Been Destroyed (1–5).

Nisi quia Dominus erat in nobis, dicat nunc Israel:

2. Nisi quia Dominus erat in nobis,

Cum exsurgerent homines in nos,

3. Forte vivos deglutissent nos:

If the Lord had not been with us—let Israel now say—

If the Lord had not been with us, when enemies rose up against us,

They would have swallowed us alive, when their anger burst upon

4. "Quia" is not represented in the Hebrew, LXX, or St. Jerome.—"Opprobrium, etc." This line should be rendered as in the paraphrase, according to the Hebrew.

1. "Nisi quia . . . . erat." St. Jer.: *Nisi fuisset.*

Cum irasceretur furor eorum in nos.

4. Forsitan aqua absorbuisset nos.

5. Torrentem pertransivit anima nostra: forsitan pertransisset anima nostra aquam intolerabilem.

us;

Then the floods of tribulation would have swept us away,

The torrent would have surged over us, then the raging waves would have drowned us.

The Psalmist Thanks Jehovah for Deliverance (6–8).

6. Benedictus Dominus, qui non dedit nos in captionem dentibus eorum.

7. Anima nostra sicut passer erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

8. Adjutorium nostrum in nomine Domini, qui fecit cœlum et terram.

Blessed be the Lord who gave us not up as prey to the teeth of those enemies!

We were rescued like a bird from the snare of the fowler; the snare was broken, and we are free.

Our help is in the name of Jehovah, the omnipotent Creator of heaven and earth.

5. "Torrentem, etc." The paraphrase follows the Hebrew and St. Jerome in inverting the relation of subject and object in this verse. The torrent and the water symbolize the enemies of the Psalmist. Here and in the two preceding verses, those enemies are compared first to a sea-monster that would have swallowed up the Psalmist and his people alive (v. 3); then to a torrent which would have overwhelmed them (v. 4); and finally to raging waves and irresistible waters that would have swept them away to death (v. 5).

PSALM CXXIV (HEB. 125)

INTRODUCTION

At the time this Psalm was written, it seems that God's people were sorely tried by the opppression of cruel strangers from without and by doubts and disloyalty on the part of some of their own brethren from within. The author, therefore, wishes to console and hearten the true and faithful Israelites, and at the same time to warn traitorous renegades. As the hills about Jerusalem safeguard the city, so does the presence of Jehovah protect the just from all harm; only sinners need fear. The Psalm has two parts:

I. The divine protection is promised to those Israelites who remain faithful, and the end of the oppression is predicted (vv. 1–3).

II. The Psalmist utters a prayer that the loyal-hearted among his brethren may be blessed, and speaks a warning to the others (vv. 4, 5).

1. Canticum graduum.

Those Who Are Faithful Need Have No Fear (1–3).

Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat	Those who trust in the Lord are like Mount Sion, firm and unshakable. He who dwells in Jerusalem shall never be moved.
2. In Jerusalem. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc et usque in sæculum.	As the protecting hills are round about Jerusalem, so is Jehovah round about His people henceforth and forever.
3. Quia non relinquet	For the Lord will not allow the

1. "Qui habitat, etc." Yahweh is *He who dwells,* etc. This line should be read with the foregoing line, according to the LXX and the usual Vulgate text. But the Hebrew has no reference to "him who dwells in Jerusalem"; it reads: *They that trust in Yahweh shall be as Mount Sion, (which) shall not be moved; it abides forever.*

3. "Quia non, etc." "Dominus" is not in the Hebrew or LXX; the Hebrew here reads: *The scepter of the wicked shall not rest on the lot of the just.*

Dominus virgam peccatorum super sortem justorum: ut non extendant justi ad iniquitatem manus suas.

scepter of the wicked to hold sway over the land of the just, over Palestine, lest the just, discouraged or deceived by the godless, should at length take to evil.

The Psalmist Prays for the Loyal, and Warns the Treacherous (4, 5).

4. Benefac, Domine, bonis, et rectis corde.

Deal kindly, O Lord, with the good, and with the upright of heart.

5. Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem: pax super Israel.

But as for those who give themselves to crookedness, to courses of intrigue with enemies, the Lord will destroy them with other sinners.

Peace be upon the faithful people of Israel!

PSALM CXXV (Heb. 126)

INTRODUCTION

In 587 B.C. Jerusalem had been taken by the Chaldeans and the greater part of its inhabitants led into captivity to Babylon, where for many long years they bewailed the hardships of their exile. But at last came relief; for in 536 Cyrus, King of Persia, after the overthrow of Babylon by the Medes and Persians, granted the Jews permission to return to their fatherland. At first the news seemed so marvellous to the exiles that they could hardly believe it; but, when they realized that it was true, their rejoicing was unbounded, and even the pagans were forced to confess the greatness of Jehovah's fidelity to His people.

But upon their return the joy of the exiles was suddenly changed to grief, as they beheld their country fallow and barren, and their city and Temple a heap of ruins. However, they returned in faith to

5. "Obligationes," that is, *knots tied tight;* St. Jer.: *Pravitates, crookednesses.*

Jehovah, pleading that He would complete the work so graciously begun in their favor. The Psalm has a twofold division:

I. The liberation of Israel from exile in Babylon was a marvel so incredible that it resulted in enthusiastic rejoicing (vv. 1–3).

II. The restored exiles were sadly disappointed and depressed at the thought of the arduous labor required to rebuild their ruined country; but their faith in God was unshaken (vv. 4–6).

1. Canticum graduum.

The Israelites Rejoiced at the News of Their Restoration (1–3).

In convertendo Dominus captivitatem Sion: facti sumus sicut consolati:	When the Lord changed the bondage of Sion, leading back the captives from Babylon, it seemed to us like a dream.
2. Tunc repletum est gaudio os nostrum: et lingua nostra exsultatione.	Then was our mouth filled wtih shouts of joy, and on our tongue were songs of rejoicing. Then was it said, even among the Gentiles: "Jehovah has done great things for them."
Tunc dicent inter gentes: Magnificavit Dominus facere cum eis.	
3. Magnificavit Dominus facere nobiscum: facti sumus lætantes.	Yes, Jehovah has done great things for us, and we are glad indeed.

The Israelites Pray that the Lord Would Complete Their Restoration (4–6).

4. Converte, Domine, captivitatem nostram, sicut torrens in austro.	Restore, O Lord, our fortunes completely, as the returning rains of autumn fill the dried up streams in the south.

1. "In convertendo, etc." is a slavish reproduction of the LXX.—"Captivitas" here means *bondage.*—"Consolati." Heb. and St. Jer.: *Dreamers.*

2. "Gaudio." Heb. and St. Jer.: *Laughter.*—"Exultatione." Heb.: *Cry of joy;* St. Jer.: *Praise.*

4. "In austro." Heb.: *The Negeb or south country,* that is, the dry region in the southern part of Palestine.

5. Qui seminant in lacrymis, in exsultatione metent.

6. Euntes ibant et flebant, mittentes semina sua.

Venientes autem venient cum exsultatione, portantes manipulos suos.

Grant, O Lord, that those who are now sowing in tears may reap with shouts of joy.

Though the sowers now go forth in sorrow to sow their seed, they shall return in the harvest time with songs of joy, bearing their sheaves upon them.

PSALM CXXVI (Heb. 127)

INTRODUCTION

Upon their return from the Babylonian captivity, the Jews, finding their country bereft of inhabitants and Jerusalem in ruins, were likely to be over-anxious about the work of restoration, and at the same time forgetful of their dependence on God's assistance. The Psalmist, therefore, here warns them that labor without divine blessing is vain, and that among all the gifts of God that of a numerous family is one of the greatest. The Psalm has two distinct parts:

I. All blessings are from the Lord, and without His favor all labor is vain; hence, undue solicitude or anxious toil should be avoided (vv. 1, 2).

II. In particular, a numerous progeny is the gift of the Almighty, and secures for the father influence and respect (vv. 3–5).

1. Canticum graduum Salomonis.

It Is the Lord Who Makes Labor Fruitful (1, 2).

Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam.

Unless the Lord build the house, those who work at it labor in vain.

Nisi Dominus custodie-

Unless the Lord protect the

6. "Euntes ibant, etc." and "venientes venient" are Hebrew constructions.

rit civitatem, frustra vigilat qui custodit eam.

2. Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum:

city, those on guard keep watch in vain.

It is futile for you to rise too early for your work; rise after you have taken your needed rest, you that eat bread earned by hard labor: for God provides for His loved ones, even while they sleep.

A Large Family Is the Gift of God (3–5).

3. Ecce hereditas Domini filii: merces fructus ventris.

4. Sicut sagittæ in manu potentis: ita filii excussorum.

5. Beatus vir qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

Behold, children are a gift of God, the fruit of the womb a reward from above.

Sons born while the parents are still young are like arrows in a strong man's hand, a sure defense for their parents.

Happy the man whose quiver is full of them; he shall not be put to shame when he contends with his enemies in the gate.

2. "Ante lucem." Heb.: *Early.*—"Surgite" should be omitted, according to the Hebrew and St. Jerome.—"Somnum." Heb.: *During sleep.*

4. "Potentis." Heb.: *Warrior.*—"Excussorum." Heb. and St. Jer.: *Youth,* that is, sons born while the parents are still young. In the Orient sons are often compared to arrows.

5. The paraphrase follows the Hebrew. The meaning is that he is a lucky father who has many sons; they will be his defense *at the gate,* that is, at the city gates, where public gatherings took place, and where the courts were held.

PSALM CXXVII (Heb. 128)

INTRODUCTION

When the Jewish exiles returned to Palestine from their captivity in Babylon, there was much to discourage them. The prophets had promised that they should enjoy peace and plenty, together with a numerous population; but for a long time the facts seemed all to the contrary. Hence, the Psalmist would teach them in this beautiful song that the happiness and prosperity which they seek will follow upon fear of God and obedience to His laws. The Psalm may be divided into three parts:

I. That man will be blessed in his own person who fears the Lord and keeps His commandments (vv. 1, 2).

II. Such a man will also be blessed in his family (vv. 3, 4).

III. May such a man see the blessing of the Lord upon the nation (vv. 5, 6)!

1. Canticum graduum.

The God-fearing Man Shall Be Blessed (1, 2).

Beati omnes qui timent Dominum, qui ambulant in viis ejus.	Blessed are all they who revere the Lord, who walk in the ways of His law.
2. Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.	You shall eat of the fruit of your own labor and shall be happy; it shall be well with you.

His Family Shall Be Blessed (3, 4).

3. Uxor tua sicut vitis abundans, in lateribus domus tuæ.	Your wife shall find her pleasure in her home, and shall be to you like a fruitful vine; your chil-

1. "Beati omnes" is singular in the Hebrew and St. Jerome.

2. "Quia" is not in the LXX. Among the Hebrews it was a disgrace to live on the toil of others, not to be able to support oneself.

3. "In lateribus." St. Jer.: *In penetralibus, inmost parts,* that is, in the privacy of her own home.

Filii tui sicut novellæ olivarum, in circuitu mensæ tuæ.

4. Ecce sic benedicetur homo qui timet Dominum.

dren shall be like shoots of the olive, round about your table.

Behold, thus shall be blessed the man that reveres the Lord.

May His Nation Be Blessed (5, 6)!

5. Benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vitæ tuæ.

6. Et videas filios filiorum tuorum, pacem super Israel.

May the Lord bless you from the Sanctuary on Sion, and may you see Jerusalem prosper all the days of your life!

And may you live to see your childrens' children! May Israel have peace!

PSALM CXXVIII (Heb. 129)

INTRODUCTION

Scarcely had the people of Israel after their return from the captivity of Babylon settled down in their own land to enjoy the peace of their liberation, when their bitter foes, the Samaritans, began to harass them, trying to prevent the rebuilding of their city and Temple. This was discouraging, and hence the Psalmist in the following poem wishes first to remind his people that these new afflictions are but a repetition of the distress experienced throughout their long history, from which, however, their faith in Jehovah has enabled them each time to emerge victorious. Let them be confident, therefore, that once again Israel's foes shall perish before their wicked plots are matured. The Psalm has two divisions:

I. Israel has often been afflicted in the past: from the captivity in Egypt down to the exile in Babylon her foes have ploughed, as it were,

6. "Pacem" is not governed by "videas," and hence should be "pax."

deep furrows into her back, but the Lord has never permitted her to be entirely overcome (vv. 1–4).

II. The enemies of Israel shall be brought low before they can accomplish their malicious designs; they shall be like grass sown on the housetops, that withers and dries up before it is grown (vv. 5–8).

1. Canticum graduum.

The Lord Has Protected Israel in the Past (1–4).

Sæpe expugnaverunt me a juventute mea, dicat nunc Israel.	Much have mine enemies harassed me from my youth, from the days of Egypt—let Israel now say—
2. Sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.	Much have they harassed me from my youth; but they have never prevailed against me, never destroyed me.
3. Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.	On my back my oppressors have wrought, ploughing, as it were, deep furrows.
4. Dominus justus concidit cervices peccatorum:	But the Lord, who is just, has humbled the pride of those sinners.

1, 2. "Sæpe" should be *much* or *greatly,* according to the meaning of Hebrew here. Israel is personified. From the beginning of her history she has been persecuted by enemies. Egyptians, Canaanites, Philistines, Assyrians, and Babylonians, one after another, have wounded and scarred her.

3. "Fabricaverunt," *they have wrought;* but Heb.: *They have ploughed.*—"Iniquitatem suam." Heb.: *Their furrows.*

4. "Cervices," *necks,* that is, the pride of Israel's oppressors; but the Hebrew has: *Cords,* that is, the fetters by which Israel had been enslaved have been sundered.

May Israel's Enemies Be Brought to Shame Before Their Evil Schemes Can Mature (5–8)!

5. Confundantur et convertantur retrorsum omnes qui oderunt Sion.

6. Fiant sicut fœnum tectorum: quod priusquam evellatur, exaruit:

7. De quo non implevit manum suam qui metit, et sinum suum qui manipulos colligit.

8. Et non dixerunt qui præteribant: Benedictio Domini super vos: benedximus vobis in nomine Domini.

May all who hate Sion be shamed and routed in disgraceful defeat!

Let them be as grass on the house-tops, which withers and dries up before it is grown;

Wherewith no reaper shall fill his hand, no binder the folds of his garment;

And about which no passers-by shall say to the reapers: "The blessing of Jehovah be upon you!" Nor shall the reapers reply: "We bless you in the name of Jehovah."

PSALM CXXIX (Heb. 130)

INTRODUCTION

This is one of the seven Penitential Psalms. Whether speaking for himself or for his nation, the Psalmist is here deeply conscious of sin and of the wretchedness of soul that sin entails. He feels that he does not deserve pardon, but he knows it will be granted, for His Lord is the God of mercy and forgiveness.

Some authorities think this Psalm was composed or adapted as a

6. Grass on the flat tops of Oriental houses had no depth of soil, and so quickly withered and dried up under the blaze of the sun.—"Priusquam evellatur," *before it bursts into bud,* that is, before it can grow and mature.

7. "Sinum," that is, the folds of the harvester's garments.

8. In the Orient it was a kindly custom for those who passed by harvesters to wish a blessing on their work, and for the reapers to reply: "The Lord bless you!" (cfr. Ruth, ii. 4).

prayer for the day of public repentance appointed by Esdras after the return of the exiles from Babylon. The people had been severely punished for their sins, and the Psalmist is here confessing that, if Jehovah is to take strict account of those sins, there will be no hope for Israel. But, since Jehovah has manifested Himself as a merciful God, both the Psalmist and his people can wait in patient confidence for the redemption that will surely come. We may divide the Psalm as follows

I. Out of the depths of sufferings the Psalmist sends up a cry of repentance to his forgiving Lord (vv. 1–4b).

II. The Psalmist is confident that Jehovah is merciful, and therefore he exhorts Israel to wait in patience for the day of redemption (vv. 4c–8).

1. Canticum graduum.

The Psalmist Pleads for Pardon (1–4b).

De profundis clamavi ad te, Domine:	Out of the depths of misery, into which I am plunged, I cry to Thee, O Lord;
2. Domine, exaudi vocem meam:	Lord, hear my prayer. Let
Fiant aures tuæ intendentes in vocem deprecationis meæ.	Thine ears be attentive to the voice of my supplication.
3. Si iniquitates observaveris, Domine: Domine, quis sustinebit?	If Thou, O Lord, should keep account of sins, not forgiving them, Lord, who would stand before Thee as innocent?
4. Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.	But with Thee there is forgiveness, and because of Thy law, which promises pardon, I will trust Thee confidently, O Lord.

3–5. "Quis sustinebit," that is, who will be able to stand the anger of God, or defend himself before God's judgment seat? But God will not refuse to pardon, *because* ("quia" in v. 4) with Him there is forgiveness.— "Propter legem tuam." Heb.: *That Thou mayest be feared,* which the Mas-

Let Israel Wait in Patience on the Lord (4c–8).

4c. Sustinuit anima mea in verbo ejus:	I trust in His word of promise,
5. Speravit anima mea in Domino.	I look to the Lord for forgiveness.
6. A custodia matutina usque ad noctem: speret Israel in Domino.	Let Israel look in confidence to the Lord, from early morning until night, without interruption;
7. Quia apud Dominum misericordia: et copiosa apud eum redemptio.	For with the Lord there is mercy and an abundance of saving power.
8. Et ipse redimet Israel, ex omnibus iniquitatibus ejus.	He shall redeem the people of Israel from all their sins.

PSALM CXXX (Heb. 131)

INTRODUCTION

We have here a fitting sequel to the preceding Psalm. Israel was naturally proud, and upon the return of her captives from Babylon, relying upon the promises of the prophets which she misunderstood, she expected great temporal prosperity; but the actual condition was one both of disillusionment and of sore disappointment. But Israel has now learned through the discipline of suffering that it is humility,

soretes read in connection with the preceding clause thus: *With Thee there is forgiveness that Thou mayest be feared,* that is, God shows mercy so that man, seeing it, may worship Him the more.—"Sustinui te, Domine" in the Hebrew should then be read with what follows, thus: *I wait for Yahweh, my soul waits, and in His word do I hope. My soul (hopes) for the Lord.* The "te" in "sustinui te" should be omitted, as out of harmony with "verbo ejus" below.

6. In the Hebrew this verse goes with the preceding, thus: *My soul (hopes) for the Lord, more than watchmen for the morning.* The Massoretes repeat: *Watchmen for the morning.*—"Speret Israel, etc.," in the Hebrew begins a new sentence.

and not ambition, that God wants of her. Therefore, with cheerful faith she penitently accepts her lowly and despised position, and resigns herself to the will of God.

But it may well be that Israel, the nation, is not speaking here, at least directly; but that some righteous soul is expressing the sentiments of his own heart and of those who feel as he does, looking at the condition of the nation after the return from exile. At any rate, what was salutary for the national outlook of the individual, under the existing conditions, was also salutary for the nation as a whole. And therefore short as this Psalm is, we may divide it into two parts:

I. A pious Israelite speaks on his own behalf, professing his humility and resignation to God's will (vv. 1, 2).

II. The same pious Israelite exhorts all contrite Israel to follow his example and patiently wait for the disclosure of God's purposes (v. 3).

1. Canticum graduum David.

The Psalmist Humbly Resigns Himself to God's Will (1, 2).

Domine, non est exaltatum cor meum: neque elati sunt oculi mei.

Neque ambulavi in magnis: neque in mirabilibus super me.

2. Si non humiliter sentiebam: sed exaltavi animam meam:

Sicut ablactatus est super matre sua, ita retributio in anima mea.

O Lord, my heart is not haughty, entertaining ambitious schemes, nor are my looks lofty and proud; neither do I strive for great things, nor meddle in matters that are above me.

If I am not lowly in my thoughts and feelings, but exalt myself with pride and ambition, then may the Lord punish me! But no, as a weaned child rests quietly in his mother's lap, so is my soul quiet and still within me.

2. "Si non, etc." The Vulgate is following the LXX here. This is an instance of Hebrew asseveration accompanied with imprecation (Boylan). The Psalmist is stating in an emphatic manner that he is humble. The "humiliter sentiebam" means in the Hebrew, literally: *I make level, smooth,* that is,

Let Israel Be Resigned to the Divine Will (3).

3. Speret Israel in Domino, ex hoc nunc et usque in sæculum.	Let Israel also put her trust in the Lord, henceforth and for evermore.

PSALM CXXXI (Heb. 132)

INTRODUCTION

This is the longest of the Gradual Psalms. Very probably it was composed for and chanted at the dedication of Solomon's Temple (10th century B.C.). Its Messianic character is admitted by all scholars, since it deals with the promises concerning David's son and David's kingdom, which have found their fulfillment in Christ and the Church. Expressing, therefore, as it does the Messianic hopes, this Psalm was most suitable for the pilgrims going up to Jerusalem and recalling on the way all the sacred memories connected with the City of David. It has two main divisions:

I. Prayer of the congregation that Jehovah, in view of David's desire and oath to build a house for the Lord on Mount Sion (vv. 1–5) and the people's coöperation with him, will bless from Sion the priests, the people and the reigning king (vv. 6–10).

II. In answer to the congregation's prayer Jehovah's oath to David is recited, in which the Lord promised that the royal house of David should endure, that He would choose Sion as His earthly abode, and that from there He would bless the people and the priests, and raise up the Messiah, the Son of David (vv. 11–18).

I calm, I compose; "exaltavi" in the Heb. is: *I silence;* and "retributio" is: *Weaned.* Thus, the Hebrew of this verse may be rendered: *Surely I calm and quiet my soul, like a weaned child on his mother's breast; yea, like a weaned child is my soul within me.*

The "retributio" of the Vulgate is the punishment which the Psalmist imprecates upon himself, if he is not humble, etc. Thus, the Vulgate of this verse may be rendered: "If I am not humble, but exalt myself, then as a weaned child rests heavily upon his mother's breast, so let retribution rest upon me." The paraphrase combines the Vulgate and the Hebrew readings.

1. Canticum graduum.

The Psalmist Recalls David's Oath to Build a Sanctuary to the God of Jacob (1–5).

Memento, Domine, David: et omnis mansuetudinis ejus:

2. Sicut juravit Domino, votum vovit Deo Jacob:

3. Si introiero in tabernaculum domus meæ, si ascendero in lectum strati mei:

4. Si dedero somnum oculis meis, et palpebris meis dormitationem:

5. Et requiem temporibus meis: donec inveniam locum Domino, tabernaculum Deo Jacob.

O Lord, remember David and all the pain and labor he endured for Thee,

How he took an oath to Jehovah, and vowed to the God of Jacob, saying:

"I will not enter my house, I will not go to my bed,

"I will not close mine eyes in sleep, I will not shut mine eyelids,

"Until I have found a permanent abode for the Lord, a dwelling for the God of Jacob."

1. "Mansuetudinis," *meekness, piety,* is from the LXX; but the Hebrew has: *Affliction, labor.* The reference is to David's care and solicitude for the building of the Sanctuary on Mount Sion (cfr. II Kings, vi, vii; I Par., xxii. 14).

2. The Psalmist is recalling an oath of David's which was handed down by tradition, but is not recorded in the historical books.—"Deo Jacob." Heb.: *Mighty one of Jacob.*

3. "Si" introduces a Hebrew formula of swearing. "If" introduced negative oaths; "if . . . . not," positive oaths.

5. "Et requiem temporibus meis" is only Theodotion's rendering of the preceding line, which has crept into the Greek text; it is not in the Hebrew or St. Jerome.

The People Coöperated to Bring the Ark to Sion, and May Jehovah Bless Them (6–10)!

6. Ecce audivimus eam in Ephrata: invenimus eam in campis silvæ.

7. Introibimus in tabernaculum ejus: adorabimus in loco, ubi steterunt pedes ejus.

8. Surge, Domine, in requiem tuam, tu et arca sanctificationis tuæ.

9. Sacerdotes tui induantur justitia: et sancti tui exsultent.

10. Propter David, servum tuum, non avertas faciem Christi tui.

Lo, we heard of David's oath in Bethlehem, we found that it was known in the Forest-Town;

So we went to the place where the Ark was kept, and worshipped the Lord enthroned thereon; and we said:

"Arise, O Lord, and go up to Thy resting-place, to the abode prepared on Sion, Thou and Thy holy Ark.

"Let Thy priests be clothed for the occasion with justice and sanctity, and let Thy loyal worshippers cry for joy, in the presence of the Lord on Sion."

For the sake of Thy servant David, turn not away the face of Thine anointed king, refusing his request.

6. It is disputed, (a) whether "eam" here refers to David's oath or to the Ark; (b) whether "Ephrata" means Bethlehem (Gen., xxxv. 19; Ruth, iv. 11; Mich., v. 2), or Ephraim, whose chief town was Silo where the Ark rested from the time of Joshue to Samuel, or the district in which Cariathiarim was situated; (c) whether "campis silvæ" stands for a proper name parallel to Ephrata, and so for Cariathiarim, the *Forest-Town* (Heb.: *Forest-Fields*), where the Ark lay in neglect until transferred to Sion (I Kings, vii. 1, 2), or for Northern Palestine, as Ephrata might be taken for the southern part of the country, the two places representing all of Palestine.—We have taken "invenimus eam" as meaning that the people found David's oath was also known in the Forest-Town, where the Ark was and where *they worshipped at His footstool* (vv. 7–9).

7. "Adorabimus in loco, etc." Heb.: *We worshipped at the footstool of His feet.*

8. "Sanctificationis tuæ." Heb. and St. Jer.: *Thy strength.*

Jehovah's Reply to the People's Prayer (11–18).

11. Juravit Dominus David veritatem, et non frustrabitur eam: de fructu ventris tui ponam super sedem tuam.

12. Si custodierint filii tui testamentum meum, et testimonia mea hæc quæ docebo eos.

Et filii eorum usque in sæculum, sedebunt super sedem tuam.

13. Quoniam elegit Dominus Sion: elegit eam in habitationem sibi.

14. Hæc requies mea in sæculum sæculi: hic habitabo quoniam elegi eam.

15. Viduam ejus benedicens benedicam: pauperes ejus saturabo panibus.

16. Sacerdotes ejus induam salutari: et sancti ejus exsultatione exsultabunt.

17. Illuc producam cor-

The Lord swore a truth to David, and He will not go back on His word: "I will place on your throne one of your own sons;

"And, if your sons will keep My covenant and observe My commandments which I teach them, their sons also shall sit forever on your throne."

For the Lord has chosen Sion, He has desired it as His dwelling, saying:

"This is My resting-place forever, here will I dwell because I have desired it.

"I will richly bless her widows and amply provide for her poor;

"I will clothe her priests with salvation, and her worshippers shall greatly rejoice;

"There, in Jerusalem, I will

11. The oath of Yahweh was the promise given through Nathan (II Kings, vii. 26, 27).

13. "Elegit . . . . elegit." St. Jer.: *Elegit . . . . desideravit.*

16. "Salutari" means blessings for the priests and people.

17. The *horn,* or successor, refers immediately to each king that should follow David, but finally to Christ, the Horn *par excellence* (Ezech., xxix. 21; Luke, i. 69).—"Lucernam." The *lamp* was a symbol of perpetuity.—"Christo" refers to David, but as a type of Christ.

nu David, paravi lucernam Christo meo.

18. Inimicos ejus induam confusione: super ipsum autem efflorebit sanctificatio mea.

cause a horn to spring forth, a successor, to David; there I have prepared a light for Mine anointed king;

"His enemies I will robe with shame, but upon him shall gleam brightly My consecration."

PSALM CXXXII (Heb. 133)

INTRODUCTION

This short but beautiful poem is a plea for national unity and fraternal charity, with special reference to the periodical gatherings of the people in Jerusalem for the great feasts. The Psalmist compares the influence of brotherly unity upon the nation, first, to the oil of consecration poured out upon Aaron, and, secondly, to the abundant dew that fell nightly upon Mount Hermon. As the precious ointment poured out on Aaron's head when he was consecrated to the office of high-priest diffused its sweet perfume over all his garments, and as the dews of lofty Hermon refreshed and invigorated the surrounding hills and country, so, says the Psalmist, the harmonious dwelling together of the people consecrates to the service of the Lord the whole nation, refreshing and quickening its social and religious spirit.

1. Canticum graduum David.

The Blessings that Flow from National Unity (1–3).

Ecce quam bonum, et quam jucundum habitare fratres in unum.

Behold how good and how pleasant it is for us brethren to dwell in unity, and especially to celebrate together our feasts in Jerusalem!

18. "Efflorebit sanctificatio mea." Heb.: *His crown shall gleam brightly.*

2. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron,

Quod descendit in oram vestimenti ejus:

3. Sicut ros Hermon, qui descendit in montem Sion.

Quoniam illic mandavit Dominus benedictionem, et vitam usque in sæculum.

This concord and fellowship is to us like the precious oil of priestly consecration that ran down from the head to the beard, the beard of Aaron, and even to the edge of his robes;

It is like the dew of Hermon that falls on the surrounding country and reaches even to Sion's hills. For there, in Sion, the Lord sends forth to us His blessing and enduring life.

PSALM CXXXIII (Heb. 134)

INTRODUCTION

This Psalm forms a fitting conclusion to the collection of Gradual Psalms, or Pilgrim Songs. It appears to be a farewell on the part of the pilgrims, who are about to leave the Holy City. It is addressed to the priests and Levites, whose duty it was to perform the night service of praise to Jehovah, exhorting the latter to zeal and fervor. To this exhortation the priests respond with a blessing upon the departing worshippers. The Psalm, therefore, has two parts:

I. A call on the part of the worshippers to the priests and Levites worthily to render the night service of praise to Jehovah (vv. 1, 2).

II. The priestly blessing upon the people (v. 3).

1. Canticum graduum.

Let the Priests and Levites Praise the Lord (1, 2).

Ecce nunc benedicite Dominum, omnes servi Domini:

Behold, now bless the Lord, all you servants of the Lord, you who stand and serve in the House of

2. "Unguentum." Heb.: *Precious oil.*—"In oram, etc." Heb.: *To the collar of his garments.*

3. "Montem." Heb. and St. Jer.: *Montana,* that is, the mountains around Sion.

1. "In atriis domus Dei nostri" is not in the Hebrew or St. Jerome, but it is required by the parallelism, as in Psalm CXXXIV. 2.

Qui statis in domo Domini, in atriis domus Dei nostri.

2. In noctibus extollite manus vestras in sancta, et benedicite Dominum.

the Lord, in the courts of the House of our God.

During the night, when performing your functions in the Temple, lift your hands in prayer to the Sanctuary, and bless the Lord.

The Priests Bless the People (3).

3. Benedicat te Dominus ex Sion, qui fecit cœlum et terram.

May Jehovah, who made heaven and earth, bless you from Sion!

PSALM CXXXIV (Heb. 135)

INTRODUCTION

A call to the ministers of the Temple—the priests and Levites—and to the people in the courts of the Sanctuary to sing the praises of the Lord, who has chosen Israel as His own inheritance (vv. 1–4). Jehovah is above all heathen gods, and His omnipotence is proclaimed by nature (vv. 5–7). He it was who worked the wonders in Egypt, and settled Israel in Canaan, destroying Sihon, Og, and all her adversaries there (vv. 8–12). He will forever be with His people to help them, whereas the idols of the pagans are useless and powerless (vv. 13–18). Therefore, let all the people praise the Lord who dwells on Sion (vv. 19–21).

The Psalm is mostly a mosaic of other Psalms and Scriptures, and was probably put together after the exile for liturgical use in the Second Temple. Verses 15–20 are a substantial reproduction of Psalm CXIII. 12–19.

2. For reference to night service in the Temple see Isa., xxx. 29; I Par., xxiii. 30.

3. See the priestly blessing in Num., vi. 24 sqq.

1. Alleluia.

Let the Lord's Servants Praise Him (1–4).

Laudate nomen Domini, laudate, servi, Dominum.

Praise the name of the Lord, you servants of the Lord, praise Him;

2. Qui statis in domo Domini, in atriis domus Dei nostri.

You priests and Levites especially, who stand and serve in the House of the Lord, in the courts of the House of our God.

3. Laudate Dominum, quia bonus Dominus: psallite nomini ejus, quoniam suave.

Praise the Lord, for the Lord is good; sing hymns to His name, for it is sweet.

4. Quoniam Jacob elegit sibi Dominus, Israel in possessionem sibi.

For the Lord has chosen Jacob for Himself, He has chosen the people of Israel to be His own possession.

The Greatness of Jehovah Is Shown in Nature (5–7).

5. Quia ego cognovi quod magnus est Dominus, et Deus noster præ omnibus diis.

I know that Jehovah is great, and that our God is high over all the gods;

6. Omnia quæcumque voluit Dominus fecit in cœlo et in terra, in mari, et in omnibus abyssis.

For Jehovah does whatsoever He pleases, in heaven and on earth, in the sea and all abysses;

7. Educens nubes ab

He brings up clouds from the

1. "Servi" = the "pueri" of Psalm XCII. 1.
2. See Psalm CXXXIII. 1.
5. "Ego cognovi." The Psalmist is speaking for Israel. Cfr. Exod., xviii. 11.
7. "Ab extremo terræ," that is, from the horizon.—"Fulgura in pluviam fecit," that is, He makes the streaming rain follow the lightning flashes. Cfr. Psalm XVII. 8–16.

extremo terræ: fulgura in pluviam fecit.

Qui producit ventos de thesauris suis:

ends of the earth, He changes the lightnings into rain, He calls forth the winds from His storehouses.

It Was Jehovah Who Delivered His People from Egypt, and Established Them in Canaan (8–12).

8. Qui percussit primogenita Ægypti, ab homine usque ad pecus.

It was He who killed the firstborn of Egypt, both of man and of beast;

9. Et misit signa et prodigia in medio tui, Ægypte: in Pharaonem, et in omnes servos ejus.

Who, through Moses and Aaron, sent signs and wonders into your midst, O Egypt, against Pharaoh and all his servants.

10. Qui percussit gentes multas: et occidit reges fortes:

It was He who smote many nations, who slew mighty kings,

11. Sehon regem Amorrhæorum, et Og regem Basan, et omnia regna Chanaan.

Sihon, King of the Amorites, Og, King of Bashan, and all the powers of Canaan,

12. Et dedit terram eorum hereditatem, hereditatem Israel populo suo.

Giving their land as an inheritance, as a permanent possession, to Israel His people.

Jehovah Will Ever Protect His People, Whereas the Idols of the Pagans Are Powerless (13–18).

13. Domine, nomen tuum in æternum: Domine, memoriale tuum in generationem et generationem.

Thy name, O Lord, lives forever; Thy fame, O Lord, is from age to age;

14. Quia judicabit Do-

For the Lord shall procure jus-

14. "Deprecabitur," that is, He will be entreated in behalf of, etc. The Hebrew means here *to be sorry for.*

minus populum suum: et in servis suis deprecabitur.

15. Simulacra gentium argentum et aurum, opera manuum hominum.

16. Os habent, et non loquentur: oculos habent, et non videbunt.

17. Aures habent, et non audient: neque enim est spiritus in ore ipsorum.

18. Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

tice for His people, and be merciful to His servants.

The idols of the heathen are but silver and gold, the work of men's hands.

They have a mouth, but they cannot speak; they have eyes, but they cannot see;

They have ears, but they cannot hear; there is no breath in their mouth.

Let those that make idols become helpless like them, and those also that put their trust in idols!

Let All Israel—People, Priests and Levites—Praise Jehovah (19–21).

19. Domus Israel, benedicite Domino: domus Aaron, benedicite Domino.

20. Domus Levi, benedicite Domino: qui timetis Dominum, benedicite Domino.

21. Benedictus Dominus ex Sion, qui habitat in Jerusalem.

House of Israel, bless the Lord; house of Aaron, bless the Lord;

House of Levi, bless the Lord; you worshippers of the Lord, bless the Lord.

Blessed be the Lord from Sion, who dwells in Jerusalem!

15–20. See Psalm CXIII. 12–19.

PSALM CXXXV (Heb. 136)

INTRODUCTION

Like the preceding Psalm, this is a song of thanksgiving to Jehovah for the power and mercy He has displayed in behalf of His people, especially in delivering them from Egypt and settling them in the land of Canaan. It was composed for liturgical purposes, the first part of each verse being sung by a leading voice or choir, and the second part or refrain forming the response of the people. This antiphonal or litany-form of chanting, which was common among all Eastern peoples of antiquity, is found also in Psalms CXVII. 1–4, 10–12, CV. 1, CVI. 1; also in II Par., vii. 3.

This Psalm was called the "Great Hallel," and, according to the Talmud, was sung on the seventh day of the Paschal feast. It is divided as follows:

I. Thanks are due to the good God, who is the God of gods and the Lord of lords (vv. 1–3).

II. God is the Creator of all things (vv. 4–9).

III. He delivered His people from Egypt, miraculously leading them through the Red Sea (vv. 10–15).

IV. He guided them through the desert and gave them the Promised Land, having subdued hostile kings (vv. 16–22).

V. He is the Deliverer of Israel and the Supporter of all living things (vv. 23–26).

1. Alleluia.

A Call to Give Thanks to God (1–3).

Confitemini Domino, quoniam bonus: quoniam in æternum misericordia ejus.	Give thanks to the Lord, for He is good, for His kindness endures forever.
2. Confitemini Deo deorum: quoniam in æternum misericordia ejus.	Give thanks to the God of gods, for His kindness endures forever.
3. Confitemini Domino dominorum: quoniam in æternum misericordia ejus.	Give thanks to the Lord of lords, for His kindness endures forever.

Thank the Creator of All Things (4–9).

4. Qui facit mirabilia magna solus: quoniam in æternum misericordia ejus.

Thank Him who alone performs great wonders, for His kindness endures forever;

5. Qui fecit cœlos in intellectu: quoniam in æternum misericordia ejus.

Who made the heavens in wisdom, for His kindness endures forever;

6. Qui firmavit terram super aquas: quoniam in æternum misericordia ejus.

Who firmly established the earth above the waters, for His kindness endures forever;

7. Qui fecit luminaria magna: quoniam in æternum misericordia ejus.

Who made great luminaries, the celestial bodies, for His kindness endures forever;

8. Solem in potestatem diei: quoniam in æternum misericordia ejus.

The sun to rule by day, for His kindness endures forever;

9. Lunam et stellas in potestatem noctis: quoniam in æternum misericordia ejus.

The moon and stars to rule by night, for His kindness endures forever.

Thank the Redeemer of Israel (10–15).

10. Qui percussit Ægyptum cum primogenitis eorum: quoniam in æternum misericordia ejus:

Thank Him who killed Egypt's first-born, for His kindness endures forever;

11. Qui eduxit Israel de medio eorum: quoniam in æternum misericordia ejus.

Who led forth the people of Israel from their midst, for His kindness endures forever;

12. In manu potenti et

With a strong hand and an out-

5. "In intellectu," that is, according to a wise and orderly plan.
11. "De medio eorum," that is, from the midst of the Egyptians.
12. "Excelso." St. Jer.: *Outstretched.*

brachio excelso: quoniam in æternum misericordia ejus.

13. Qui divisit mare Rubrum in divisiones: quoniam in æternum misericordia ejus.

14. Et eduxit Israel per medium ejus: quoniam in æternum misericordia ejus.

15. Et excussit Pharaonem et virtutem ejus in mari Rubro: quoniam in æternum misericordia ejus.

stretched arm, for His kindness endures forever;

Who divided the waters of the Red Sea, for His kindness endures forever;

And made the people of Israel pass through it, for His kindness endures forever;

And drowned Pharaoh and his army in the Red Sea, for His kindness endures forever.

Thank Jehovah Who Led His People to the Promised Land and Subdued Their Enemies (16–22).

16. Qui traduxit populum suum per desertum: quoniam in æternum misericordia ejus.

17. Qui percussit reges magnos: quoniam in æternum misericordia ejus.

18. Et occidit reges fortes: quoniam in æternum misericordia ejus.

19. Sehon regem Amorrhæorum: quoniam in æternum misericordia ejus.

Thank Him who led His people through the desert, for His kindness endures forever;

Who struck down great kings, living in Canaan, for His kindness endures forever;

And slew powerful rulers, for His kindness endures forever;

Sihon, King of the Amorites, for His kindness endures forever;

14. "Eduxit." Heb.: *Made to pass.*
15. "Excussit." Heb.: *Shook off.*

20. Et Og regem Basan: quoniam in æternum misericordia ejus.

And Og, King of Bashan, for His kindness endures forever;

21. Et dedit terram eorum hereditatem: quoniam in æternum misericordia ejus.

And gave their land as an inheritance, for His kindness endures forever;

22. Hereditatem Israel, servo suo: quoniam in æternum misericordia ejus.

As a permanent possession to the people of Israel, His servants, for His kindness endures forever.

Thank Jehovah Who Delivered Israel and Supports All Things (23–26).

23. Quia in humilitate nostra memor fuit nostri: quoniam in æternum misericordia ejus.

Thank Him who in our affliction always remembered us, for His kindness endures forever;

24. Et redemit nos ab inimicis nostris: quoniam in æternum misericordia ejus.

And rescued us from our foes, for His kindness endures forever;

25. Qui dat escam omni carni: quoniam in æternum misericordia ejus.

Who gives food to all living things, for His kindness endures forever.

26. Confitemini Deo cœli: quoniam in æternum misericordia ejus.

Confitemini Domino dominorum: quoniam in æternum misericordia ejus.

Give thanks to the God of heaven, for His kindness endures forever; give thanks to the Lord of lords, for His kindness endures forever.

25. "Omni carni." Heb.: *All living creatures.*

PSALM CXXXVI (Heb. 137)

INTRODUCTION

This beautiful lyric was composed shortly after the return from the Babylonian captivity (536 B.C.), as the past tenses of verses 1–3 would seem to indicate; or during the exile, as can be argued from the tenses of verses 4–9. In a foreign land Israel's instruments of music and song were silent, while the exiles sat by the waters of Babylon and mingled their tears with the floods (vv. 1–3). How could they sing Jehovah's songs in a heathen land, or forget beloved Jerusalem and the Temple worship (vv. 4–6)? May their enemies and persecutors perish—the Edomites who rejoiced at Jerusalem's fall, and the Babylonians who plundered and ruined her (vv. 7–9)!

Psalmus David, Hieremiæ.

Israel's Music Is Silent in Exile (1–3).

1. Super flumina Babylonis, illic sedimus et flevimus: cum recordaremur Sion:

By the rivers of Babylon, there we sat, yea, and wept at the thought of Sion.

2. In salicibus in medio ejus, suspendimus organa nostra.

There on the willows we hung up our harps.

3. Quia illic interrogaverunt nos, qui captivos duxerunt nos, verba cantionum:

Et qui abduxerunt nos: Hymnum cantate nobis de canticis Sion.

For our captors there asked us for a song; they, who had led us away into exile, said: "Sing us a song of Sion."

1. "Flumina" refers, not only to the Euphrates and the Tigris, but also to the various canals with which the country was intersected for irrigation purposes.

2. "Organa." Heb.: *Harps.*

3. "Qui abduxerunt nos" is from the LXX; St. Jerome has: *Qui affligebant nos;* the Hebrew is obscure, but can be rendered: *Plunderers.*— "Hymnum." Heb.: *Mirth, gladness,* that is, a song of gladness, which was what the captors requested.

Israel Could Not Sing in a Foreign Land, nor Forget Jerusalem (4–6).

4. Quomodo cantabimus canticum Domini in terra aliena?

How could we sing a song of Jehovah, Israel's God, in a foreign land?

5. Si oblitus fuero tui, Jerusalem, oblivioni detur dextera mea.

O Jerusalem, if I forget you, let my right hand be forgotten!

6. Adhæreat lingua mea faucibus meis, si non meminero tui:

Si non proposuero Jerusalem in principio lætitiæ meæ.

Let my tongue cleave to my palate, if I remember you not, if I make not Jerusalem the first of my joys!

May Jehovah Punish Israel's Foes (7–9)!

7. Memor esto, Domine, filiorum Edom, in die Jerusalem:

Qui dicunt: Exinanite, exinanite usque ad fundamentum in ea.

Remember, O Lord, against the Edomites, the day of Jerusalem's fall, when they cried: "Destroy her! destroy her! even to her very foundations!"

8. Filia Babylonis misera: beatus qui retribuet tibi retributionem tuam, quam retribuisti nobis.

And you, O miserable Babylonians, a blessing on him who shall pay you back to the full for all you have done to us!

9. Beatus qui tenebit, et allidet parvulos tuos ad petram.

A blessing on him who shall seize your babes and dash them to death on the rocks!

5. "Oblivioni detur, etc." Heb.: *Let my right hand forget* (its cunning), that is, become paralyzed.

6. "In principio, etc." Heb.: *Above my chief joy.*

7. The Edomites rejoiced at Jerusalem's fall. See Ezech., xxv. 12, 14, xxxv. 5, 10–12, 15; Abdias, 10–16; Jer., xlix. 7–22; Lam., iv. 21, 22.

8. "Filia Babylonis," that is, Babylon with her inhabitants.—"Misera." The Hebrew means: *That are doomed to be laid waste.*

9. The fate of Babylon was foretold by Isaias, xiii. 16–18, xiv. 21.

PSALM CXXXVII (Heb. 138)

INTRODUCTION

The Psalmist is here thanking God for the divine mercy and goodness that prompted a speedy answer to his prayer in some special necessity, and gave courage to his soul (vv. 1–3). In Messianic times, he says, when the heathen learn of all Jehovah has done for His people, exalting the humble and putting down the proud, they too will join with Israel in singing His praises (vv. 4–6). And these past mercies are an earnest of future ones in time of need, for the Lord will never despise the work of His hands (vv. 7, 8).

1. Ipsi David.

The Psalmist Thanks God for His Mercy and Fidelity (1–3).

Confitebor tibi, Domine, in toto corde meo: quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi:

2. Adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Super misericordia tua, et veritate tua: quoniam magnificasti super omne, nomen sanctum tuum.

I thank Thee, O Lord, with my whole heart, because Thou hast heard the words of my mouth; I will sing Thy praise in the presence of the angels.

I bow in worship before Thy sacred Shrine, and I thank Thee, because of Thy goodness and faithfulness; for Thou hast glorified Thy name far beyond expectations, doing greater things than were promised.

1. "Quoniam audisti, etc." This line is not in the Hebrew, St. Jerome and some manuscripts of the LXX.—"Angelorum." Heb.: *Gods,* that is, the heathen deities, which the LXX rendered here, as elsewhere, by *angels* (cf. Ps. VIII. 6; XCVI. 7).

2. "Quoniam magnificasti super omne, etc." Heb.: *For Thou hast magnified Thy word above all Thy name.* This is not very clear, and perhaps the LXX and Vulgate are better. The paraphrase gives the more probable meaning of the passage.

3. In quacumque die invocavero te, exaudi me: multiplicabis in anima mea virtutem.

Whenever I call to Thee, Thou dost answer me, and dost give me a proud consciousness of strength.

The Kings of the Earth Shall Thank Jehovah (4–6).

4. Confiteantur tibi, Domine, omnes reges terræ: quia audierunt omnia verba oris tui.

All the kings of the earth shall thank Thee, O Lord, when they learn of Thy promises to Israel and of their fulfillment;

5. Et cantent in viis Domini: quoniam magna est gloria Domini.

And they shall celebrate the Lord's ways of acting towards Israel, for great is the glory of Jehovah.

6. Quoniam excelsus Dominus, et humilia respicit: et alta a longe cognoscit.

For though Jehovah dwells on high, yet He looks with favor on the lowly, on Israel and her affairs; but regards only from afar her proud foes.

The Lord Shall Never Fail Israel (7, 8).

7. Si ambulavero in medio tribulationis, vivificabis me: et super iram inimicorum meorum extendisti manum tuam, et salvum me fecit dextera tua.

Though I live in the midst of tribulation, Thou shalt quicken me and preserve my life; and against the anger of my foes Thou shalt stretch forth Thy hand, and Thy right hand shall rescue me.

8. Dominus retribuet pro me: Domine, misericordia tua in sæculum: opera manuum tuarum ne despicias.

The Lord shall complete His work in my behalf; Lord, Thy lovingkindness lasts forever; Thou wilt never forget Israel, the work of Thy hands, but wilt lead her to perfection.

3. "Multiplicabis, etc." The paraphrase gives the sense of the Hebrew.
4. "Verba oris, etc.," that is, Yahweh's promises to Israel.
8. "Retribuet." Heb.: *Bring to completion.*

PSALM CXXXVIII (Heb. 139)

INTRODUCTION

Nowhere in the Psalter are certain aspects of the infinite nature of God more minutely analysed and clearly described than in this beautiful poem. Surely, such pure, elevated, and wonderful conceptions of the Divinity as are expressed throughout the Psalter, and especially in this Psalm, are an unanswerable argument in favor of divine revelation and inspiration.

The Psalmist here reflects in particular: (a) on the divine omniscience, which knows all his thoughts, words and actions, even before he can give expression to them (vv. 1–6); (b) on the divine omnipresence, which nothing can escape and from which nothing can be hid (vv. 7–12); (c) on the divine omnipotence, which has fashioned his being, body and soul, and ordered all the days of his life with a wisdom that is unsearchable and unfathomable (vv. 13–18). Sinners are the only discordant note in the music of creation. Why does God permit them to defile His work? At any rate, the Psalmist will avoid them, and hate their evil deeds (vv. 19–22). He prays that his own mind and heart may be kept pure, and that he may be led on to life eternal (vv. 23, 24).

There are several marked resemblances between this Psalm and the Book of Job. Compare, for example, verse 9 with Job, iii. 9, and xlii. 10; verses 13–16 with Job, x. 9–11. The Aramaic coloring of the language has induced many scholars to give the Psalm a post-exilic date, although the presence of Aramaisms is not necessarily a proof of late composition.

1. In finem, Psalmus David.

God Knows All Things (1–6).

Domine, probasti me, et cognovisti me:	O Eternal One, Thou searchest me and knowest me;
2. Tu cognovisti sessionem meam, et resurrectionem meam.	Thou knowest me, sitting or rising, whatsoever I do;

3. Intellexisti cogitationes meas de longe· semitam meam et funiculum meum investigasti.

4. Et omnes vias meas prævidisti: quia non est sermo in lingua mea.

5. Ecce, Domine, tu cognovisti omnia novissima, et antiqua: tu formasti me, et posuisti super me manum tuam.

6. Mirabilis facta est scientia tua ex me: confortata est, et non potero ad eam.

My thoughts Thou understandest from afar. My path and my resting-place Thou hast scanned,

And all the ways of my life are open to Thee; no word comes to my tongue but Thou knowest it beforehand.

Behold, O Lord, Thou knowest all things, both the new and the old. Thou hast fashioned me, and laid Thy hand upon me, so that I cannot escape from Thee.

Thy knowledge is too wonderful for me; it is incomprehensible; I cannot grasp it.

God Is Everywhere (7–12).

7. Quo ibo a spiritu tuo? et quo a facie tua fugiam?

8. Si ascendero in cœlum, tu illic es: si descendero in infernum, ades.

9. Si sumpsero pennas meas diluculo, et habita-

Whither shall I go from Thy spirit? whither shall I flee from Thy presence?

If I should ascend into heaven, Thou art there; if I should go down to Sheol, Thou art there.

If I were to take the wings of the dawn, beginning in the far-

3. "Funiculum" is from the LXX, which means primarily *rush, reed;* and therefore, in a secondary sense, a couch or bed made of rushes, and so, a *resting-place.*—"Investigasti." Heb.: *Winnow, sift;* St. Jer.: *Eventilasti.*

4. "Quia" in the Hebrew begins a new sentence, and the verse that follows is read with v. 5 thus: *Though there is no word on my tongue, Thou, O Lord, knowest it altogether. Behind and before, Thou hast enclosed me,* etc.

6. "Confortata est." Heb.: *High,* that is, knowledge of God is beyond him.

8. "Si descendero, etc." Heb.: *If I make Sheol my bed,* etc.

vero in extremis maris:

10. Etenim illuc manus tua deducet me: et tenebit me dextera tua.

11. Et dixi: Forsitan tenebræ conculcabunt me: et nox illuminatio mea in deliciis meis.

12. Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebræ ejus, ita et lumen ejus.

off east, and were to fly to the uttermost parts of the sea, to the farthest west,

Even there Thy hand would be upon me, and Thy right hand would take hold of me, gripping me fast.

And if I should say: "Surely, darkness will cover me, and let night be the only light around me,"

Yet darkness is not dark to Thee, and night for Thee is like day, darkness and light are the same to Thee.

God Is All-Powerful (13–18).

13. Quia tu possedisti renes meos: suscepisti me de utero matris meæ.

14. Confitebor tibi, quia terribiliter magnificatus es: mirabilia opera tua, et anima mea cognoscit nimis.

Thou hast created my reins, the seat of mine inmost emotions; Thou hast formed me in my mother's womb.

I praise Thee for Thy dread greatness; marvellous are Thy works, and this my soul knows full well.

11. "Conculcabunt" means *crush, bruise,* in the Hebrew, and it is found only here, in Job, ix. 17, and in Gen., iii. 15; St. Jerome renders: *Cover.*— "In deliciis meis" is from the LXX, mistranslating the Hebrew, which means, *around me.*

13. "Possedisti . . . . sucepisti." The Hebrew of these verbs is best rendered: *Created . . . . formed.*

14. "Magnificatus es," as in the LXX, but the Hebrew has the first person: *I am wonderfully made.*

15. Non est occultatum os meum a te, quod fecisti in occulto: et substantia mea in inferioribus terræ.

16. Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: dies formabuntur, et nemo in eis.

17. Mihi autem nimis honorificati sunt amici tui, Deus: nimis confortatus est principatus eorum.

18. Dinumerabo eos, et super arenam multiplicabuntur: exsurrexi, et adhuc sum tecum.

My body was not hidden from Thee, nor my substance either, as both were being formed unseen in my mother's womb.

In mine imperfect, embryonic state Thine eyes beheld me, and in Thy register were written all the days of my life, the days that I was to live, ere ever I was born.

To me, O God, how wonderful are Thy thoughts! how infinite in number are Thy purposes!

Were I to try to count them, I should find them more numerous than the sands of the sea: were I through weariness to fall asleep at my task, I should awake only to find myself still lost in Thee.

May God Remove Sinners and Lead the Psalmist to Himself (19–24)!

19. Si occideris, Deus, peccatores: viri sanguinum declinate a me:

20. Quia dicitis in cogi-

O God, that Thou wouldst slay the wicked! Depart from me, you men of blood, you murderers,

You who speak against God

15. "Os meum" is paralleled by "substantia mea," and "in occulto" by "in inferioribus terræ"; their meaning is given in the paraphrase.

16. "Dies formabuntur, etc." Heb.: *Days were formed when as yet none of them existed.*

17. "Nimis." St. Jer.: *Quam.*—"Amici tui." Heb.: *Thy thoughts,* as in v. 2.—"Confortatus est." St. Jer.: *Fortes,* that is, *strong* in number.—"Principatus eorum." Heb.: *The sum total of them,* that is, of God's thoughts, purposes.

18. "Exsurrexi." Heb.: *I awake;* St. Jer.: *Evigilavi.*

19. "Si" here means: *Would that.*

20. "Dicitis." St. Jer.: *Contradicent tibi,* which agrees with the Hebrew. —"In cogitatione." Heb.: *Wickedly.*—"Accipient, etc." The Hebrew is obscure and probably corrupt; a likely meaning is: *Who take Thy name in vain.*

tatione: accipient in vanitate civitates tuas.

21. Nonne qui oderunt te, Domine, oderam? et super inimicos tuos tabescebam?

22. Perfecto odio oderam illos: et inimici facti sunt mihi.

23. Proba me, Deus, et scito cor meum: interroga me, et cognosce semitas meas.

24. Et vide si via iniquitatis in me est: et deduc me in via æterna.

with evil intent, blaspheming His name.

Shall I not hate those that hate Thee, O Lord, and shall I not feel a loathing for Thine enemies?

Yes, I will hate them thoroughly; I regard them as mine own enemies.

Search me, O God, and know my heart; examine me and know my thoughts;

And see if there be any evil course in me, and guide me in the way that leads to eternal life.

PSALM CXXXIX (Heb. 140)

INTRODUCTION

The Psalmist here prays to be delivered from violent enemies who by slander and intrigue seek to ruin him (vv. 2–6). He entreats that God may not abandon him to the desires and plots of these unscrupulous men; nay, rather let their own intrigues overwhelm them, and God rain upon them burning coals, hurling them down, never to rise again (7–12). The Psalmist knows that God is the champion of the weak and the poor, and therefore the just will praise His name and the pious shall dwell in His presence (vv. 13, 14).

21. "Tabescebam." Heb.: *Loathe, abhor.*
24. "Via iniquitatis." Heb.: *Way of sorrow, pain.*

1. In finem, Psalmus David.

The Psalmist Prays to Be Delivered from His Enemies and Their Plots (2–6).

2. Eripe me, Domine, ab homine malo: a viro iniquo eripe me.

3. Qui cogitaverunt iniquitates in corde: tota die constituebant prœlia.

4. Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum.

5. Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis eripe me.

Qui cogitaverunt supplantare gressus meos:

6. Absconderunt superbi laqueum mihi:

Et funes extenderunt in laqueum: juxta iter scandalum posuerunt mihi.

Deliver me, O Lord, from evil men, save me from men of violence,

Who devise evil in their hearts, plotting troubles ceaselessly.

They make their slanderous tongues as sharp as a serpent's; the poison of asps is behind their lips.

Preserve me, O Lord, from the power of the wicked, save me from men of violence, who have planned to supplant my steps, to overthrow me.

The proud have hid a trap for me, they have spread cords as a net to catch me, they have set a snare for me by the wayside.

The Psalmist Prays that the Lord May Not Abandon Him, But May Punish His Foes (7–12).

7. Dixi Domino: Deus meus es tu: exaudi, Domine, vocem deprecationis meæ.

8. Domine, Domine,

I say to the Lord: Thou art my God, my protector; hear, O Lord, the voice of my supplication.

Eternal One, O Lord, my strong

3. "Constituebant." Heb.: *Stir up.*—"Prœlia," *troubles, rebellion.*
8. "In die belli." Heb.: *In the day of arming.*

virtus salutis meæ: obumbrasti super caput meum in die belli:

9. Ne tradas me, Domine, a desiderio meo peccatori: cogitaverunt contra me, ne derelinquas me, ne forte exaltentur.

10. Caput circuitus eorum: labor labiorum ipsorum operiet eos.

11. Cadent super eos carbones; in ignem dejicies eos: in miseriis non subsistent.

12. Vir linguosus non dirigetur in terra: virum injustum mala capient in interitu.

helper, Thou shieldest me against the attack of my foes.

Therefore, give me not over to the desires of the wicked; they are plotting against me; abandon me not, lest they boast of their triumph over me.

Rather, let the mischief those enemies round about me are planning for me descend upon their own heads and overwhelm them.

Let burning coals fall upon them; let the Lord cast them into the fire, into miseries from which they shall never escape.

The man of evil tongue shall not continue in our land, he shall not prosper; misfortunes shall overtake the violent man, and sweep him to destruction.

9. "A desiderio meo peccatori" should be "desideria peccatoris," according to the meaning of the Hebrew and St. Jerome.—"Contra me" is from the LXX, but it is not represented in the Hebrew.—"Ne derelinquas me." Heb.: *Permit not* (his treachery) *to succeed.*—"Exaltentur" would better be in the active, according to the Hebrew, with *themselves,* or perhaps "caput" of the following verse, understood as object. But in order to make "caput" of v. 10 the object of *exalt, lift up,* we should have to omit *selah* at the end of v. 9 in the Hebrew, a change hardly permissible.

10. "Caput circuitus eorum" is a very difficult line as it stands in the Vulgate, the sense of which is given in the paraphrase, and as in Psalm VII. 17; but St. Jerome renders it: "Amaritudo convivarum eorum," *the poison of their feasts.*—"Labor labiorum, etc." that is, the mischief their lips have caused.

11. "Dejicies," as in the LXX and St. Jerome, is third person in the Hebrew, *dejiciat.*—"Miseriis." Heb. perhaps means: *Waterpools, watery pit.* —"Subsistent." St. Jer.: *Consurgant.*

12. "Virum injustum." Heb.: *Violent man.*—"Interitu." St. Jer.: *Interitum.*

God Is the Champion of the Just and They Shall Praise Him (13, 14).

13. Cognovi quia faciet Dominus judicium inopis: et vindictam pauperum.

14. Verumtamen justi confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

I know that the Lord will defend the cause of the afflicted, and will exercise judgment in favor of the poor.

Surely, the just shall thank Thee for this, and the upright shall dwell in Thy presence, enjoying Thy protection.

PSALM CXL (Heb. 141)

INTRODUCTION

This Psalm is like the preceding one in tone and language, and very probably belongs to the same author; only here the Psalmist seems to fear that he may be seduced by the godless so as to imitate their evil ways. Therefore he pleads that his prayer may be pleasing in the sight of God, and that his speech and his heart may be guarded lest he begin to imitate the evil he abhors (vv. 1–4). He prefers the rebuke of the just to the flattery of sinners, for destruction awaits the latter and their judges (vv. 5, 6).

The Psalmist and his companions are in sore need of help, the bodies of their dead lie unburied, their bones bleaching in the sun (v. 7); and yet he looks to God with unfaltering trust, confident of deliverance from the snares and traps of evil-doers (vv. 8–10). It is not clear whether or not the description of v. 7 is to be taken literally, as referring to the unburied bodies of the Psalmist's companions, or as a figurative picture of their distressing plight, their existence being no better than a living death.

1. Psalmus David.

The Psalmist Prays to Be Heard and to Be Kept from Evil (1–4).

Domine, clamavi ad te, exaudi me: intende voci meæ, cum clamavero ad te.

O Lord, I cry to Thee; do Thou hear and answer me: listen to me, when I call to Thee.

2. Dirigatur oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum.

3. Pone, Domine, custodiam ori meo: et ostium circumstantiæ labiis meis.

4. Non declines cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem: et non communicabo cum electis eorum.

Let my prayer rise like incense before Thee; let the devout lifting up of my hands be as an evening sacrifice, pleasing in Thy sight.

Set a guard, O Lord, about my mouth, and a watch at the gate of my lips, that no evil word escape me.

Permit not my heart to incline to any evil thing, to perform deeds of wickedness with sinful men; and let me have no part in their excesses.

Better the Rebuke of the Just than the Flattery of Sinners (5, 6).

5. Corripiet me justus in misericordia, et increpabit me: oleum autem

Let the just man correct me in kindness, and reprove me; but let not the festive oil of sinners

2. The reference is to the incense that was offered morning and evening on the golden altar of incense in the Tabernacle and Temple (Exod., xxx. 7).

3. "Ostium circumstantiæ," that is, *gate of watchfulness,* as in the LXX. The paraphrase follows the Hebrew.

4. "Verba" is singular in the Hebrew, and means here: *Thing.*—"Ad excusandas, etc.," *to seek excuses for sinning;* but the Hebrew means: *To engage in wicked practices with men who are workers of iniquity.*—"Electis." Heb.: *Dainties;* St. Jer.: *Delights,* that is, sensual enjoyments.

5. "Oleum autem peccatoris." This phrase in the Hebrew is different, and means that the Psalmist regards the correction of a just man with delight, as if precious oil were poured in honor upon his head at a banquet; the Hebrew of the whole line is rendered by Dr. Bird: *Oil of the head my head will not refuse,* and thus "caput meum" is the subject of the verb, and not the object, as in the Latin.—"Quoniam adhuc, etc." Heb.: *But still my prayer is against their iniquities.*—"Beneplacitis eorum." St. Jer.: *Their malices.*

peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum:

anoint my head; for my prayer still is that I may have no part in their sins.

6. Absorpti sunt juncti petræ judices eorum.

Audient verba mea quoniam potuerunt:

When their leaders, in punishment, have been cast down the sides of the cliff, and absorbed by the abyss, men will see and understand that my prayers have been powerful with God.

The Psalmist Appeals to God Out of His Distress (7–10).

7. Sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostra secus infernum:

Our plight is perilous; as clods strewn upon the earth, so are our bodies strewn in death, ready to be swallowed up by the grave.

8. Quia ad te, Domine, Domine, oculi mei: in te speravi, non auferas animam meam.

But to Thee, O Jehovah, Lord, mine eyes are turned for help; in Thee I trust; take not away my life.

9. Custodi me a laqueo, quem statuerunt mihi: et a scandalis operantium iniquitatem.

Save me from the trap which they have set for me, and from the snares of evil-doers.

10. Cadent in retiaculo ejus peccatores: singulariter sum ego donec transeam.

Let sinners fall into their own nets and perish, while I pass on unharmed.

6. The paraphrase gives the most probable meaning of a verse that is exceedingly obscure both in the Hebrew and in the Vulgate.

7. "Sicut crassitudo terræ, etc.," follows the LXX; but the Hebrew has: *As one cuts and cleaves the earth,* etc. The paraphrase gives the sense.

9. "Scandalis." Heb.: *Snares.*

10. "Singulariter" is from the LXX, but the Hebrew means: *All at once, all together,* that is, let the wicked fall at once, each into his own net. Thus, "singulariter" goes with the preceding line.

PSALM CXLI (Heb. 142)

INTRODUCTION

The Psalmist is in desperate need of help. Enemies have surrounded him, as in a prison, laying traps for him, and there is no one to help him, no one who cares for his life (vv. 2–5). But, in contrast to the hostility and neglect of evil men, there is the Lord, ever ready to protect and succor him; to Him, therefore, the Psalmist turns in his utter abandonment, pleading to be rescued, so that he and other just men may praise the Eternal for His mercy (vv. 6–8).

If the "prison" (v. 8) is to be taken literally, it may refer to the time when David was in the Cave of Odollam (Adullam), or in that of Engaddi (I Kings, xxii, xxiv), as the title suggests.

Verses 2–5 are clearly descriptive of our Lord's abandonment in His passion, and hence have a Messianic sense. With this Psalm compare Psalms LXIII, CXIX, CXXXIX.

1. Intellectus David, cum esset in spelunca, oratio.

The Psalmist Is Alone Among Enemies (2–5).

2. Voce mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum:

I cry aloud to the Lord, loudly I supplicate the Lord for help.

3. Effundo in conspectu ejus orationem meam, et tribulationem meam ante ipsum pronuntio.

I pour out before Him my prayer, I make known to Him my distress.

4. In deficiendo ex me spiritum meum, et tu cognovisti semitas meas.

In via hac, qua ambula-

While my spirit is fainting within me, I turn to Thee, for Thou knowest the course of my life and my present condition,

4. "In deficiendo ex me spiritum meum," *when my spirit languishes within me,* is a construction quite foreign from Latin, but common to Greek and Hebrew.

bam, absconderunt laqueum mihi.

5. Considerabam a d dexteram, et videbam: et non erat qui cognosceret me.

Periit fuga à me, et non est qui requirat animam meam.

how mine enemies have hidden a snare for me in the way wherein I must walk.

I look to the right, and see there is none that recognizes me, no one ready to help me. Means of escape fail me; there is no one interested in my life.

In His Distress the Psalmist Turns to the Lord (6–8).

6. Clamavi ad te, Domine, dixi: Tu es spes mea, portio mea in terra viventium.

7. Intende ad deprecationem meam: quia humiliatus sum nimis.

Libera me a persequentibus me: quia confortati sunt super me.

8. Educ de custodia animam meam ad confitendum nomini tuo: me expectant justi, donec retribuas mihi.

So I cry to Thee, O Lord; I say: "Thou art mine only hope, my portion in this land of the living."

Therefore give heed to my cry for help, for I am brought very low. Deliver me from my persecutors, for they have become too strong for me.

Lead me forth from prison, that I may praise Thee; for good men are waiting till Thou dealest kindly with me.

5. "Considerabam . . . . videbam" are absolute infinitives in the Hebrew, which are rightly rendered here by finite verbs.—"Cognosceret . . . . requirat" mean respectively to *recognize* and to *seek after* in a friendly and sympathetic manner.

8. "Custodia" is thought to refer to the Cave of Adullam (I Kings, xxii), where David hid for a time to escape the persecution of Saul.—"Me expectant." Heb.: *Surround me.*

PSALM CXLII (Heb. 143)

INTRODUCTION

In this, the seventh and last of the Penitential Psalms, the faithful servant of God cries out for divine aid against bitter foes who have reduced him to the verge of the grave. He knows he is being justly chastised for his sins, but he is sorry for his transgressions and begs for mercy (1–4). He recalls the days of old, when Jehovah wrought wonders for His people; and in this cheering retrospect he is emboldened to hope for a new manifestation of the Eternal's goodness (vv. 5, 6). Help must be speedy, for his spirits are failing. May Jehovah guide him in the right way, teach him the divine will, direct his steps, and make away with his persecutors (vv. 7–12)!

The Psalm breathes the spirit of David, and is reminiscent of many other Psalms whose Davidic authorship cannot be questioned.

1. Psalmus David, quando persequebatur eum Absalom filius ejus.

The Psalmist Appeals to God for Help in His Sufferings (1–4).

Domine, exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua: exaudi me in tua justitia.

O Lord, hear my prayer, listen to my supplication, Thou who art faithful to Thy promises; answer me in Thy justice.

2. Et non intres in judicium cum servo tuo: quia non justificabitur in conspectu tuo omnis vivens.

Enter not into judgment with Thy servant, putting him on trial, for in Thy sight no man living is just.

3. Quia persecutus est inimicus animam meam:

For an enemy pursues me and crushes me to the ground; he

1. "In veritate tua" means the Lord's faithfulness to His promises; its parallel is "in tua justitia."

3. "Humiliavit, etc." Heb.: *Dashes me to the ground.*—"In obscuris," *dark places of misfortune.* Cfr. Lam., iii. 6; Ps. LXXXVII. 7.

humiliavit in terra vitam meam.

Collocavit me in obscuris, sicut mortuos sæculi:

4. Et anxiatus est super me spiritus meus, in me turbatum est cor meum.

makes me to dwell in the darkness of misfortune and suffering, hidden away like those who are long dead.

And hence my spirit faints, and my heart is benumbed within me.

The Psalmist Is Encouraged as He Recalls Other Days (5, 6).

5. Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis: in factis manuum tuarum meditabar.

6. Expandi manus meas ad te: anima mea sicut terra sine aqua tibi.

But I am encouraged as I remember the days of old, and meditate on all Thou hast done, and ponder on what Thy hands have wrought for Israel.

And so I spread out my hands to Thee in prayer; my soul longs for Thee as a parched soil thirsts for refreshing rain.

May Jehovah Send Speedy Help and Guidance, and Destroy the Psalmist's Foes (7–12)!

7. Velociter exaudi me, Domine: defecit spiritus meus.

Non avertas faciem tuam a me: et similis ero descendentibus in lacum.

8. Auditam fac mihi mane misericordiam tuam: quia in te speravi.

Notam fac mihi viam,

Make haste to answer me, O Lord, for my soul is fainting. Withhold not Thy favor from me, lest I become like a dying man.

Let me experience Thy mercy soon, for I trust in Thee; let me know the way of truth and right wherein I should walk, for to

7. "In lacum," *to the grave.*
8. "Mane," *soon, quickly.*

in qua ambulem: quia ad te levavi animam meam.

9. Eripe me de inimicis meis, Domine, ad te confugi:

10. Doce me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam.

11. Propter nomen tuum, Domine, vivificabis me in æquitate tua.

Educes de tribulatione animam meam:

12. Et in misericordia tua disperdes inimicos meos.

Et perdes omnes, qui tribulant animam meam: quoniam ego servus tuus sum.

Thee do I lift up my soul in supplication.

Deliver me from mine enemies, O Lord; I fly to Thee for refuge.

Teach me to do Thy will, for Thou art my God; let Thy good Spirit guide me on the right path, that I may avoid sin.

For the glory of Thy name, O Lord, save my life; and in Thy justice bring me out of sorrow and trouble.

In Thy love for me, wipe out my foes and destroy all them that harass me; for I am Thy servant, committed to Thy care.

PSALM CXLIII (Heb. 144)

INTRODUCTION

This poem is partly a prayer for deliverance from foreign oppressors (vv. 1–11), and partly a prophecy of the blessings that will be Israel's in Messianic times (vv. 12–15). The first main section (vv. 1–8) is mostly a composite of older Davidic Psalms (especially of XVII, VIII, XXXVIII, CIII), and can therefore be regarded as Davidic, at least indirectly. The rest of the Psalm was probably written later. Division:

10. "In terram rectam." Heb., St. Jer., Pesh.: *In terra recta, on the right way.*

1. The Psalmist praises God for past victory (vv. 1, 2), marvels that He should stoop to help transitory man (vv. 3, 4), and prays that He would again appear to give him victory over foreign foes (vv. 5–8).

II. Confident that his prayer will be granted, the Psalmist promises thanksgiving, and repeats his request for deliverance (vv. 9–11).

III. He then describes the peace and prosperity that shall be in Messianic times (vv. 12–15).

1. Psalmus David, Adversus Goliath.

The Psalmist Praises God for Past Victory (1, 2).

Benedictus Dominus Deus meus, qui docet manus meas ad prælium, et digitos meos ad bellum.

2. Misericordia mea, et refugium meum: susceptor meus, et liberator meus:

Protector meus, et in ipso speravi: qui subdit populum meum sub me.

Blessed be the Lord, my God, who trains my hands for battle and my fingers for war!

He is my mercy and my refuge, my protector and my deliverer from enemies, my guardian in whom I trust, who subdues the nations under me.

The Psalmist Marvels at God's Care for Man (3, 4).

3. Domine, quid est homo quia innotuisti ei? aut filius hominis quia reputas eum?

4. Homo vanitati similis factus est: dies ejus sicut umbra prætereunt.

Lord, what is man that Thou shouldst notice him, or the child of man that Thou shouldst think of him?

Man is like a passing breath; his days are like a fleeting shadow!

1. "Deus meus." Heb.: *My rock.*—Verses 1, 2 are almost the same as Psalm XVII. 3.

2. "Populum meum" means enemy nations, as well as the Psalmist's own people.

3, 4. See Psalms VIII. 5, XXXVIII. 6, 7.—"Vanitati." Heb.: *Breath, vapor.*—"Sicut umbra prætereunt" should be "sicut umbra pertransiens," as in the Hebrew.

The Psalmist Prays that the Lord Would Again Give Him Victory over His Foes (5–8).

5. Domine, inclina cœlos tuos, et descende: tange montes, et fumigabunt.

O Lord, come down on the descending clouds; touch the mountains till they smoke, and help me.

6. Fulgura coruscationem, et dissipabis eos: emitte sagittas tuas, et conturbabis eos:

Flash forth lightnings and scatter my foes; shoot Thine arrows and terrify them.

7. Emitte manum tuam de alto, eripe me, et libera me de aquis multis: de manu filiorum alienorum.

Reach out Thy hand from on high; snatch me away and deliver me from the floods of distress that threaten me, from the power of foreign foes,

8. Quorum os locutum est vanitatem: et dextera eorum dextera iniquitatis.

Whose mouths speak vanity and deception, and whose right hand is one of deceit, raised in taking a false oath.

The Psalmist Promises Thanksgiving for Victory, and Repeats His Petition (9–11).

9. Deus, canticum novum cantabo tibi: in psalterio decachordo psallam tibi.

O God, I will sing Thee a new song of thanksgiving, I will hymn praises to Thee on a ten-stringed harp;

10. Qui das salutem regibus: qui redemisti David servum tuum de gladio maligno.

To Thee, who givest victory to kings, who didst save Thy servant David from the malignant sword of his foes.

5. See Psalms XVII. 10, CIII. 32.
6. See Psalm XVII. 15.
7. See Psalm XVII. 17.
8. "Dextera iniquitatis." St. Jer.: *Dextera mendacii.* The prayer of vv. 7, 8, is repeated in v. 11 below.

11. Eripe me,
Et erue me de manu filiorum alienorum, quorum os locutum est vanitatem: et dextera eorum dextera iniquitatis.

Save me also now, and deliver me from the power of foreign foes, whose mouths speak vanity and deception, and whose right hand is one of deceit, raised in taking a false oath.

The Peace and Prosperity of the Messianic Era (12–15).

12. Quorum filii sicut novellæ plantationes in juventute sua.
Filiæ eorum compositæ: circumornatæ ut similitudo templi.

Then our sons shall be like saplings growing up in their youth, and our daughters beautiful to behold, adorned like a palace:

13. Promptuaria eorum plena, eructantia ex hoc in illud.
Oves eorum fœtosæ, abundantes in egressibus suis:

Our garners shall be full, overflowing with all manner of stores; our sheep shall be fruitful, thronging their pastures;

14. Boves eorum crassæ.
Non est ruina maceriæ, neque transitus: neque clamor in plateis eorum.

Our oxen shall be fat. There shall be no break in our walls made by enemies, no going forth to fight, no cry of war in our streets.

12. "Quorum" and the "eorum" of the verses that follow should be possessives of the first person, *our* sons, *our* daughters, etc., according to the Hebrew. The passage thus becomes descriptive of the peace and prosperity of the Messianic era. As it is in the Greek and Latin, vv. 12–15a are a description of the material prosperity of Israel's foes, with which v. 15b contrasts Israel's spiritual blessings. The Hebrew is better.—"Filiæ eorum compositæ, etc." The Hebrew means: *Our daughters shall be like corner pillars, sculptured after the fashion of a palace.* The paraphrase gives the sense.

13. "Ex hoc in illud." Heb.: *Kind upon kind,* that is, all kinds of produce. —"Oves eorum fœtosæ, etc." Heb.: *Our sheep bearing thousands and ten thousands in our fields.*

14. "Non est ruina, etc." The paraphrase gives the sense of the Hebrew.

15. Beatum dixerunt populum cui hæc sunt: beatus populus cujus Dominus Deus ejus.

Happy the people that shall enjoy these blessings, happy the people whose God is Jehovah.

PSALM CXLIV (Heb. 145)

INTRODUCTION

This "Praise-song" of David, as it is called in the title, celebrates the greatness and goodness of Israel's God as manifested in all creation, and in particular towards those that love and fear Him. The Psalmist, speaking for his nation, declares that the praises of God and of His marvellous works shall go on forever (vv. 1–7). Everything manifests the divine beneficence and mercy, and hence may all the works of the Lord glorify Him (vv. 8–12)! His is a universal, unending kingdom of justice and mercy, and therefore He will be near to those that love and fear Him, but the wicked He will destroy (vv. 13–20). Verse 21 is a conclusion, corresponding to verse 1: the chorus of praise to Jehovah begins with Israel and is reëchoed by all mankind.

The Psalm is alphabetical, each verse beginning with a letter of the Hebrew alphabet, the letters following in regular order. The *nun* stanza is wanting in the Massoretic text, but is found in the Greek, Syriac and Latin versions.

1. Laudatio ipsi David.

May God and His Works Be Praised Forever (1–7)!

Exaltabo te, Deus meus rex: et benedicam nomini tuo in sæculum, et in sæculum sæculi.

I will extol Thee, my God, O King; I will bless Thee forever and ever;

1. "Rex," *King,* without qualification, that is, Israel's God is the absolute, universal King of the world.

2. Per singulos dies benedicam tibi: et laudabo nomen tuum in sæculum, et in sæculum sæculi.

Daily will I bless Thee; I will praise Thee evermore.

3. Magnus Dominus et laudabilis nimis: et magnitudinis ejus non est finis.

Great is the Eternal, and exceedingly to be praised; there is no limit to His greatness.

4. Generatio et generatio laudibit opera tua: et potentiam tuam pronuntiabunt.

One age shall praise Thy works to another, and declare Thy mighty deeds;

5. Magnificentiam gloriæ sanctitatis tuæ loquentur: et mirabilia tua narrabunt.

They shall speak of the splendor of Thy glorious majesty, and recount Thy wonders;

6. Et virtutem terribilium tuorum dicent; et magnitudinem tuam narrabunt.

They shall tell of the power of Thy terrible acts, and describe Thy mighty doings;

7. Memoriam abundantiæ suavitatis tuæ eructabunt: et justitia tua exsultabunt.

They shall proclaim the memory of Thine abundant goodness, and rejoice over Thy justice.

Let All Creatures Praise Their Merciful Lord (8–12).

8. Miserator et misericors Dominus: patiens, et multum misericors.

The Lord is gracious and kind, slow to anger, and very merciful.

9. Suavis Dominus universis: et miserationes ejus super omnia opera ejus.

The Lord is good to all His creatures, and His compassion is upon all His works.

3. "Magnitudinis ejus, etc." Heb.: *His greatness is unsearchable.*
4. "Potentiam." Heb. and St. Jer.: *Mighty deeds.*
5–6 "Narrabunt." Heb.: *I shall meditate, recount.*

10. Confiteantur t i b i, Domine, omnia opera tua: et sancti tui benedicant tibi.

May all Thy works praise Thee, O Lord, and may Thy faithful followers bless Thee!

11. Gloriam regni tui dicent: et potentiam tuam loquentur:

They shall tell of the glory of Thy kingdom and speak of Thy might,

12. Ut notam faciant filiis hominum potentiam tuam: et gloriam magnificentiæ regni tui.

To make known Thy power unto men, and the glorious splendor of Thy kingdom.

God's Kingdom Is an Everlasting Rule of Justice and Mercy (13–21).

13. Regnum tuum regnum omnium sæculorum: et dominatio tua in omni generatione et generationem.

Thy kingdom is a kingdom of all the ages, past and future, and Thy dominion lasts throughout all generations.

Fidelis Dominus in omnibus verbis suis: et sanctus in omnibus operibus suis.

The Lord is faithful to all His promises, and holy and kind in all His dealings.

14. Allevat Dominus omnes qui corruunt: et erigit omnes elisos.

The Lord holds up all who are falling, and raises all who are bowed down.

15. Oculi omnium in te sperant, Domine: et tu das escam illorum in tempore opportuno.

All Thy creatures look to Thee, O Lord, expecting their food in due season,

16. Aperis tu manum tuam: et imples omne animal benedictione.

And Thou openest Thy hand, and givest them all they desire.

13. In Dan., iii. 100, iv. 31, this verse is found in Aramaic.—The *nun* verse, which is wanting in the Massoretic text, begins here with "Fidelis."

17. Justus Dominus in omnibus viis suis: et sanctus in omnibus operibus suis.

The Lord is just in all His ways, and holy and kind in all His dealings.

18. Prope est Dominus omnibus invocantibus eum: omnibus invocantibus eum in veritate.

The Lord is near to all who call on Him, to all who sincerely invoke Him.

19. Voluntatem timentium se faciet, et deprecationem eorum exaudiet: et salvos faciet eos.

He fulfills the desires of those that serve Him; He answers their prayers and saves them.

20. Custodit Dominus omnes diligentes se: et omnes peccatores disperdet.

The Lord watches over all who love Him, but all the wicked He destroys.

21. Laudationem Domini loquetur os meum: et benedicat omnis caro nomini sancto ejus in sæculum, et in sæculum sæculi.

My mouth shall proclaim the praise of the Lord, and all flesh shall bless His holy name forever.

PSALM CXLV (Heb. 146)

INTRODUCTION

Israel is reminded in this Psalm of the power, goodness, and everlasting rule of Jehovah, her God, the God of Jacob; and she is bidden to put her trust in Him, and not in earthly potentates whose lives are transient and whose schemes die with them (vv. 2–6). Jehovah is a faithful Lord and provides for all classes of people—for the hungry, for prisoners, the blind, the oppressed, for travellers, orphans and widows—for all, save sinners (vv. 7–9). Unlike human rulers, Sion's God reigns for ever (v. 10).

This is the first of the five "Alleluia Psalms" with which the Hebrew Psalter closes.

1. Alleluia, Aggæi, et Zachariæ.

In Jehovah Alone Can Israel Trust (2–6).

2. Lauda, anima mea, Dominum: laudabo Dominum in vita mea: psallam Deo meo quamdiu fuero.

Praise the Lord, O my soul. I will praise the Lord all my life, and sing to my God as long as I live; He alone can be trusted.

Nolite confidere in principibus:

Therefore, trust not in men, however great and powerful,

3. In filiis hominum in quibus non est salus.

In mere mortals who can give no real help to save you;

4. Exibit spiritus ejus, et revertetur in terram suam: in illa die peribunt omnes cogitationes eorum.

For when man's spirit departs, and he returns to the clay from which he was formed, on that very day all his plannings perish.

5. Beatus cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius:

But happy the man whose helper is the God of Jacob, whose hope is in Jehovah, His God,

6. Qui fecit cœlum et terram, mare, et omnia quæ in eis sunt.

Who made heaven and earth, the sea and all that is in them.

Jehovah Provides for His People and Rules Forever (7–10).

7. Qui custodit veritatem in sæculum, facit ju-

He it is who is ever faithful to His promises, who rights the

4. "Eorum" is singular in the Hebrew and St. Jerome; the reference is to man in general, as in the first part of the stanza.

7. "Dominus solvit, etc." In this and the following four clauses the term *Yahweh* is put first to emphasize the contrast between Israel's God and the *princes* (Boylan).

dicium injuriam patientibus: dat escam esurientibus.

Dominus solvit compeditos:

8. Dominus illuminat cæcos.

Dominus erigit elisos,

Dominus diligit justos.

9. Dominus custodit advenas, pupillum et viduam suscipiet: et vias peccatorum disperdet.

10. Regnabit Dominus in sæcula, Deus tuus, Sion, in generationem et generationem.

wrongs of the oppressed, and feeds those who are hungry.

The Lord sets captives free;

The Lord gives sight to the blind; the Lord raises those that are bowed down with trouble; the Lord loves the just;

The Lord watches over foreigners; He guards the widow and the orphan; but the plans of the wicked He brings to confusion.

The Lord reigns as King forever, unlike earthly potentates; Thy God, O Sion, reigns for all ages.

PSALM CXLVI (Heb. 147)

INTRODUCTION

This is a song of praise to Jehovah who has brought back Israel from exile and is rebuilding the city of Jerusalem. Praise is due the mighty God who heals the broken hearts of His people, whose power and wisdom rule the stars, who exalts the lowly but humbles the proud (vv. 1–6). Israel is yet weak from the effects of her exile, but let her sing the praises of Him whose beneficent providence governs all creatures, and who delights, not in those that rely on physical strength, but in those that fear and trust Him (vv. 7–11).

In the Massoretic text the following Vulgate Psalm is joined with this to form one poem. Psalm CXLVII in the Vulgate is, however, sufficiently distinct and complete to be regarded as a separate poem. Even the two divisions of this present Psalm may originally have formed single poems.

9. "Disperdet." Heb.: *He makes crooked, confuses.*

1. Alleluia.

Praise Jehovah Who Has Restored Israel, and Who Rules the World (1–6).

Laudate Dominum, quoniam bonus est psalmus: Deo nostro sit jucunda, decoraque laudatio.

Praise the Lord, for it is a pleasing duty to sing to Him; sweet and beautiful praise becomes our God.

2. Ædificans Jerusalem Dominus: dispersiones Israelis congregabit.

The Lord is rebuilding Jerusalem; He is gathering together the exiles of Israel;

3. Qui sanat contritos corde: et alligat contritiones eorum.

He is healing the brokenhearted, and binding up their wounds.

4. Qui numerat multitudinem stellarum; et omnibus eis nomina vocat.

It is He that counts up the number of the stars, and calls them all by name.

5. Magnus Dominus noster, et magna virtus ejus: et sapientiæ ejus non est numerus.

Great is the Lord, and mighty in power; His wisdom is without limit.

6. Suscipiens mansuetos Dominus: humilians autem peccatores usque ad terram.

The Lord raises up and sustains the lowly, but He humbles to the dust the impious oppressors of His people.

Let Israel Praise Jehovah Who Provides for His People (7–11).

7. Præcinite Domino in confessione: psallite Deo nostro in cithara.

Sing to the Lord a thanksgiving-song, make melody to our God on the harp,

1. The Hebrew of this verse may be rendered: *Praise Yah, for it is good to sing a psalm to our God; yea, it is pleasant; a praise-song is becoming.*

4. "Et omnibus eis, etc." Heb.: *He calls them all by their names.*

6. "Mansuetos" doubtless refers to the Israelites, and the "peccatores" are their oppressors.

8. Qui operit cœlum nubibus: et parat terræ pluviam;

Qui producit in montibus fœnum: et herbam servituti hominum.

Who covers the sky with clouds and prepares rain for the earth, who makes grass to grow on the hills, and herbage, all vegetable products, for the service of man,

9. Qui dat jumentis escam ipsorum: et pullis corvorum invocantibus eum.

Who gives cattle their food, and feeds young ravens that cry to Him.

10. Non in fortitudine equi voluntatem habebit: nec in tibiis viri beneplacitum erit ei.

The Lord cares not for the strength of the war-horse, nor does He delight in the warrior's fleetness;

11. Beneplacitum est Domino super timentes eum: et in eis qui sperant super misericordia ejus.

The pleasure of the Lord is in them that revere Him, and in them that trust in His mercy.

PSALM CXLVII (Heb. 147. 12–20)

INTRODUCTION

When Nehemias had completed the reconstruction of the walls of Jerusalem and restored the Temple, a solemn dedication service took place in honor of so great an event. It was probably at this time and for this occasion that the present Psalm was composed and first sung. Words more suitable or more magnificent could not have been uttered to express the gratitude of the people for their return from exile and

8. See Psalm CIII. 13, 14.

9. "Pullis corvorum." It is said that ravens are left to provide for themselves when very young and tender, and hence they need God's special protection.

10. "In fortitudine . . . . in tibiis." The reference is to those warriors who rely on the strength of their steeds and the swiftness of their own legs to conquer or to escape from danger.

the rebuilding of their city and Sanctuary. The Psalm falls into three parts:

I. Jerusalem is called upon to praise the Lord, because He has strengthened her against foes from without and given her peace and prosperity within (vv. 1–3).

II. The Psalmist likens the present state of Israel, rising from her ruins, to a glorious spring that follows upon a cold and sorrowful winter (vv. 4–7).

III. In addition to these temporal blessings Jehovah has given to Israel the unique privilege of being the repository of His law and ordinances (vv. 8, 9).

Alleluia.

Let Israel Thank God for His Blessings (1–3).

1. Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion.	Praise the Lord, O Jerusalem, praise your God, O Sion.
2. Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.	For He has fortified your walls against enemies, and blessed your inhabitants within you.
3. Qui posuit fines tuos pacem: et adipe frumenti satiat te.	He has given peace to your boundaries, removing all threats of war from without, and has satisfied you with the finest foods.

The Blessing of Temporal Restoration (4–7).

4. Qui emittit eloquium suum terræ: velociter currit sermo ejus.	He issues His command to earth, and His orders swiftly hasten,

1. In the Hebrew, this Psalm is a continuation of the preceding one, and hence is without title there; but the LXX, Vulgate, and St. Jerome begin a new Psalm here.

2. "In te." St. Jer.: *In medio tui.*

3. "Adipe frumenti," *the fat of wheat,* that is, the finest wheat or food. Cfr. Psalm XXX. 17.

4–6. In these verses we have a description of winter. God has only to

5. Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

6. Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit?

7. Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

Showering snowflakes white as wool, scattering hoar-frost thick as ashes,

Sending down hailstones like fragments of ice, so that nothing resists His frost, everything freezes.

Then after the winter, He gives His command, and the snow, ice and frost melt and vanish; the warm wind blows and the waters flow.

The Blessing of Divine Revelation (8, 9).

8. Qui annuntiat verbum suum Jacob: justitias et judicia sua Israel.

9. Non fecit taliter omni nationi: et judicia sua non manifestavit eis. Alleluia.

He has revealed His law to Jacob, His statutes and His judgments to the people of Israel.

He has not acted in the same way to any other nation, nor has He made known to others His judgments.

speak, and swiftly the snows descend, the hoar-frost hangs upon the trees like ashes, and hail comes down like fragments of ice. "Who can stand before His cold," who can resist the cold of winter which freezes everything?—"Nebulam." Heb.: *Hoar-frost.*

7. As winter with its severity has appeared at the command of Jehovah, so at His word does it melt and vanish away. Thus also has Israel's winter of sorrow, ushered in at Jehovah's bidding, yielded to the glad spring-time of her deliverance.

8. "Justitias." St. Jer.: *His statutes.*

9. "Et judicia sua, etc." Heb.: *His judgments they have not known,* which offers not so good a parallel to the preceding line as the text of the Vulgate, LXX, and Syriac.—The "Alleluia" here is also in the Hebrew, but it is omitted by the LXX and St. Jer. It is better to omit it.

PSALM CXLVIII

INTRODUCTION

This Psalm was written for liturgical use, and apparently, as we gather from the last verse, to commemorate some special occasion of rejoicing, such as the return of the exiles from Babylon, when the national existence of the Jewish people was again restored. Since man is the crown of creation, and Israel is Jehovah's servant for the redemption of humanity, then all things in heaven and on earth must rejoice when Israel is raised from humiliation to honor. The Psalm has two main parts:

I. Every heavenly being and heavenly body should join in praise of Him who created them and sustains them (vv. 1–6).

II. All the earth, with its phenomena, and all its inhabitants should praise God for the revelation of His majesty and the restoration of His people to honor (vv. 7–14).

1. Alleluia.

Let the Heavens and All They Contain Praise Jehovah (1–6).

Laudate Dominum de cœlis: laudate eum in excelsis.

Praise the Lord from the heavens, you celestial citizens; praise Him on high.

2. Laudate eum, omnes angeli ejus: laudate eum omnes virtutes ejus.

Praise Him, all His angels; praise Him, all His hosts, you angelic armies.

3. Laudate eum, sol et luna: laudate eum, omnes stellæ et lumen.

Praise Him, sun and moon; praise Him, all you stars and light.

4. Laudate eum, cœli cœlorum: et aquæ omnes quæ super cœlos sunt.

Praise Him, you highest heavens; praise Him, you waters that are above the heavens.

2. "Virtutes." Heb.: *Battle-hosts,* that is, angelic armies.
3. "Stellæ et lumen." Heb.: *Stars of light.*
4. "Omnes" is not represented in the Hebrew, the LXX, and St. Jerome.

5. Laudent nomen Domini.
Quia ipse dixit, et facta sunt: ipse mandavit, et creata sunt.
6. Statuit ea in æternum, et in sæculum sæculi: præceptum posuit, et non præteribit.

Let all these praise the name of the Lord, their creator and ruler; for He spoke and they were made, He commanded and they were created.
He gave them a fixed order for evermore, and established for them laws which shall never be changed.

Let the Earth and All It Contains Praise Jehovah (7–14).

7. Laudate Dominum de terra: dracones et omnes abyssi.
8. Ignis, grando, nix, glacies, spiritus procellarum: quæ faciunt verbum ejus:
9. Montes, et omnes colles: ligna fructifera, et omnes cedri.
10. Bestiæ, et universa pecora: serpentes et volucres pennatæ:
11. Reges terræ et omnes populi: principes et omnes judices terræ.
12. Juvenes et virgines: senes cum junioribus laudent nomen Domini:
13. Quia exaltatum est nomen ejus solius.

Praise the Lord from the earth, you sea-monsters and all deeps;
Fire, hail, snow, ice, and storm-winds that do His bidding;
Mountains and all hills, fruit-trees and all cedars;
Wild beasts and all cattle, creeping things and birds on the wing;
Kings of the earth and all peoples, princes and all judges of earth;
Young men and maidens, old men and children, let them all praise the name of the Lord;
For His name alone is supreme.

6. "Præceptum posuit, etc." The sense of the Hebrew is: *He gave them a law which they shall not transgress.*
8. "Glacies." Heb.: *Smoke.*

14. Confessio ejus super cœlum et terram: et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus: filiis Israel, populo appropinquanti sibi. Alleluia.

His majesty is above heaven and earth. He has lifted up a horn for His people, giving Israel once more honor and dignity, which is a reason to praise Him for all His faithful ones, that is, for the children of Israel, a people that are near to Him.

PSALM CXLIX

INTRODUCTION

This spirited poem celebrates the triumph of Israel over heathen foes. The people are gathered together for some great festival and are singing, dancing and rejoicing over the victory which the Lord has given them (vv. 1–4). Despite their triumphant joy, they are bidden not to rest in present success, but to look forward to the time when all nations, kings and nobles shall be compelled to obey and honor Israel's God (vv. 5–9).

Whether or not the temporal setting of this Psalm is to be found in the Machabean era or in the time of Nehemias, is a disputed point; but that its import is Messianic is obvious, and the final triumph towards which the Psalmist would direct the vision of his readers was a spiritual victory, not one to be achieved by material force and carnal weapons (cfr. II Cor., x. 4; Apoc., v. 9).

1. Alleluia.

The People of God Rejoice Over Their Triumph (1–4).

Cantate Domino canticum novum: laus ejus in ecclesia sanctorum.

Sing a new song to the Lord; let His praise resound in the assembly of the faithful.

14. "Confessio ejus." Heb.: *His glory,* that is, His splendor, majesty. Verses 13, 14, give the reasons for praising Yahweh, *viz.,* the manifestation of His glory in nature, and the liberation and exaltation of Israel—"Alleluia," as also in the Hebrew, is omitted here by the LXX, St. Jer., and Pesh.

1. "In ecclesia sanctorum," *in the assembly of faithful Israelites.*

2. Lætetur Israel in eo qui fecit eum: et filii Sion exsultent in rege suo.

Let Israel rejoice in Him who made her for His own; let the children of Sion exult in their King.

3. Laudent nomen ejus in choro: in tympano et psalterio psallant ei:

Let them praise His name with sacred dance; let them make melody to Him with timbrel and harp.

4. Quia beneplacitum est Domino in populo suo: et exaltabit mansuetos in salutem.

For the Lord delights in His people; He exalts the lowly to victory.

The People Look Forward to a Still Greater Triumph (5–9).

5. Exsultabunt sancti in gloria: lætabuntur in cubilibus suis.

Let the faithful rejoice in the glory they have won; let them shout for joy in their rest after victory.

6. Exaltationes Dei in gutture eorum: et gladii ancipites in manibus eorum:

Let the praises of God be on their lips, and two-edged swords in their hands,

7. Ad faciendam vindictam in nationibus: increpationes in populis.

For vengeance on the pagan nations, and punishments on the peoples,

8. Ad alligandos reges eorum in compedibus: et nobiles eorum in manicis ferreis.

To bind their kings with chains, and their nobles with iron fetters.

9. Ut faciant in eis ju-

To execute upon them their ap-

2. "In eo," *Israel's Maker,* God.

4. "Exaltabit mansuetos, etc." Heb.: *He adorns the meek with salvation,* that is, God gives Israel prosperity following her humiliation.

5. "In gloria . . . . in cubilibus." These expressions signify respectively Israel's restoration to honor and her rest after victory.

9. "Judicium conscriptum," *i.e.,* the decree regarding the subjection of the

dicium conscriptum: gloria hæc est omnibus sanctis ejus. Alleluia.

pointed doom, this shall be an honor to all His faithful ones.

PSALM CL

INTRODUCTION

This magnificent hymn with which the Psalter closes, and in which every creature is summoned to extol the power, grandeur, and infinite perfections of God, is regarded by some as simply a grand concluding doxology for the Book of Psalms. More probably, it is a distinct poem, a full-toned swelling symphony of praise, which fitly terminates the glorious Book of Divine Songs in which the joys and sorrows, the height and depth, the sunshine and shadow of religious life and experience have followed one another like waves of the sea. This Psalm, therefore, as Maclaren says, seems to be "more than an artistic close of the Psalter; it is a prophecy of the last result of the devout life, and in its unclouded sunniness as well as in its universality, it proclaims the certain end of the weary years for the individual and the world. 'Everything that hath breath' shall yet praise Jehovah."

1. Alleluia.

Let Every Spirit Praise Jehovah (1–6).

Laudate Dominum in sanctis ejus: laudate eum in firmamento virtutis ejus.

Praise the Lord in His Sanctuary; praise Him in His strong firmament above.

2. Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinis ejus.

Praise Him for His mighty deeds; praise Him for His sovereign greatness.

Gentiles, which shall bring honor to Israel, God's chosen people.—"Alleluia," as in the Hebrew, should be omitted with the LXX, St. Jer., and Pesh.

1. "In sanctis ejus." Heb.: *In His Sanctuary,* that is, in heaven.
2. "In virtutibus ejus," that is, because of His mighty deeds.

3. Laudate eum in sono tubæ: laudate eum in psalterio et cithara.

4. Laudate eum in tympano et choro: laudate eum in chordis et organo.

5. Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis.

6. Omnis spiritus laudet Dominum. Alleluia.

Praise Him with trumpet blast; praise Him with psaltery and harp.

Praise Him with timbrel and dance; praise Him with stringed instruments and flute.

Praise Him with resounding cymbals; praise Him with cymbals that clang.

Let everything that breathes praise Jehovah. Alleluia, praise the Lord.

4. "In chordis et organo." Heb.: *With stringed instruments and pipes.*
6. "Omnis spiritus." St. Jer.: *Everything that breathes.*

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